



BIBLE SOCIETY RECORD,

CONTAINING

CORRESPONDENCE, RECEIPTS, ETC., OF THE AMERICAN BIBLE SOCIETY.

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."

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THE PRESIDENTS OF THE AMERICAN BIBLE SOCIETY.

BY G. P. DISOSWAY, ESQ.

From the Methodist.

Hon. John Cotton Smith, LL.D.

John Cotton Smith—or Governor Smith, as he was generally called—became the fourth President of the American Bible Society. He was one of the most accomplished men of his day; a judge of the superior court, a distinguished member of Congress, and the chief magistrate of Connecticut. Mr. Smith was born in the year 1765, and was elected a member of Congress in 1800, which important post he occupied six years. He was a leading "Federalist," and consequently nearly the whole of this period in the minority; but his character and address were such as to make him chairman when the House was in committee of the whole, more frequently than any other congressman. One historian says: "To the lofty bearing of a Roman senator he added a gentleness so conciliatory and persuasive, that the spirit of discord fled abashed from his presence."

In the year 1809 Mr. Smith was made judge of the supreme court, and soon afterwards lieutenant governor. During 1812, upon the death of Mr. Griswold, he became the acting governor of Connecticut. The next year he was elected governor, and managed the affairs of the State through the war of 1813, and until 1817, when he was succeeded by Oliver Wolcott.

Governor Smith became the *first* president of the Connecticut Bible Society, president of the American Board of Foreign Missions, and President of the American Bible Society. Among his literary honours, he received the degree of LL.D. He lived to the advanced age of eighty, in a style of patriarchal dignity, and was permitted to labour and witness the advancement and prosperity of the American Bible Society down to the middle of the year 1845. For the first fifteen years of its existence he had held the vice-presidency, often attending the anniversaries and

repeatedly occupying the chair. During the next fifteen he was the President, and spared no pains faithfully to discharge his duties.

Through his long public career his native State conferred on him its highest honours, and everywhere could be seen the evidences of his pure and exalted motives, his untiring ability and assiduity in the discharge of every trust committed to his care. In middle life and old age were beautifully combined and seen in him the abiding patron of sound learning, the promoter of every humane and philanthropic enterprise, and above all, the consistent and decided advocate of the revealed Scriptures.

Governor Smith was connected with the Bible Society *thirty* years, and his name was inscribed upon its *first* list of officers. During this period a generation of men had passed away, and when he died, it was an affecting thought that of the *first* officers, nineteen in number, not one survived, with a few only of the thirty-six who were the first Managers.

These changes were afflictive and their remembrance sorrowful, but there had been also events and changes during the Society's thirty years' history which called for thanksgiving and joy. The income during the *first* ten years had gradually increased from \$35,000 to \$58,000, and the distribution from 7,000 to 81,000 copies of God's Word. When the *second* ten years closed, the receipts had arisen to \$104,899, and the distributions to 221,000 copies. At the close of the *third* ten years, the amount was \$197,367, with a distribution of 483,870 copies. The auxiliaries had also greatly multiplied—from eighty-four to one thousand, with two thousand more minor branches. In this same period the list of life directors and life members had extended, the former to 350 and the latter to 7,000. Our population, too, had vastly enlarged—enlarging, of course, the Society's field of usefulness. In 1816, when the Bible Society was founded, our population numbered about 8,500,000, and had since been augmented to 20,000,000. Abroad, too, the changes in the world's condition were not only numerous, but favourable to the Society's operations. On our own continent the

power of Spain, with her bigoted policy, had come to an end, and many thousand Bibles and Testaments had been circulated and sent to her emancipated colonies by the American Bible Society. In India serious obstacles had been removed and facilities granted, so that millions had now free access to the Word of Life in their own native tongues.

In China, too, where the Bible translator had long been at his important work, and with but little prospect of an early demand for his translations, a sudden unlooked-for access appeared among the masses of that crowded empire, who were accustomed to read, and now eager for Bible knowledge.

Among some tribes of our Indians, and in the islands of the Pacific, the abodes of universal paganism when the Bible Society was formed, the Scriptures were now translated, published, and read, with their own benign influences very apparent.

Governor Smith, having been permitted to behold all these glorious triumphs of the Bible, and cheered by the animating prospects of future success, after a short illness closed his honourable, useful, and pious life and labours, at the good old age of eighty-one years, on the 7th of December, 1845.

Bible Work in the Levant.

Our readers will be gratified with the perusal of the following extracts from a letter from our esteemed friend the Rev. Dr. Wood, one of the secretaries of the American Board, now temporarily in Constantinople. The statements here made cannot but be cheering to the Christian heart.

After some commendatory remarks on Mr. Bliss, the Society's Agent in the Levant, which are very gratifying to us, Dr. Wood proceeds:

CONSTANTINOPLE, Sept. 3 1863.

The communications of Mr. Bliss keep you fully informed of the progress of the Bible cause in Turkey and the Levant. No finite mind can estimate the greatness of the blessing which, through the liberal expenditure of the British and Foreign and the American Bible Societies, and the toil of missionaries of such eminent qualifications for the work of translating the sacred Volume, has been conferred on the various populations of these lands by the publication in so many languages and such varied and attractive forms, of the Word of God. Slowly, compared with our desires, but surely and with accelerating speed, the omnipotent energy contained in that Book which is the hope of the nations, makes its way amid the conflicting elements of society, and accomplishes its divinely-given mission.

No problem is darker than that of the *political* future of Turkey. If the prophetic spirit has been put so utterly to shame in its forecasting of events in our own country, what confidence can we repose in any prognostications of even the profoundest human sagacity, regarding what is to arise from the chaos and strife of these mingled yet distinct and antagonistic nationalities, and of the incoming Occidental civilization in its contact with the barbarism and corruption of the Orient. It is easy to see the dissolution, the perishing of the old, which is going on; but the reconstruction, the raising up of the new, that is to take its place, is carried forward by methods, and may demand revolutions and catastrophes, which only a wisdom above that of man can comprehend. It is well that we see somewhat, but no more, of the

conditions under which our work of evangelization is to be prosecuted.

But though possibly convulsions, more dreadful than any which have occurred in modern history, may be near at hand in these countries, there are present golden opportunities for introducing the agency which God has chosen for the regeneration of mankind; and the greater the hazard of a closing of the doors now open, the more should we enter in before they may be shut. To some extent, a revolutionary spirit now controls the councils of the Turkish government. The beginning of missionary labour directly for the Turks, has naturally aroused a spirit of apprehension and hostility. But it marks an epoch in the history of Turkey, that Dr. Pfander's attacks on Mohammedanism, instead of causing the expulsion of missionaries from the country or violence to their persons, call forth only some feeling of enmity, the prohibition of the circulation of the books, and controversial answers;—that baptized Turks confess their conversion to Christianity, in the court of the Sheik ul Islam—the ecclesiastical head of the Mohammedan world—and go away unharmed;—and that liberty to print the Bible, in the sacred character of the Turkish language, is accorded in the capital of the empire. The desire for the Scriptures, which was so marvellous among the Turks at the close of the Crimean war, is not now manifested; but it is difficult to overestimate the value of such a work of translation and revision as Dr. Schauffer is doing with the best native help, for this Mohammedan people.

You have published a touching letter from the venerable Dr. Goodell, as he bade adieu to his great life-work, the Armeno-Turkish version. The evening of his days he is passing serenely, preaching, as his strength allows, the same Jesus who is testified to by the printed Word, and calmly awaiting the call which he expects soon to hear, saying, "Come up hither." Dr. Riggs has returned from his protracted absence in search of health, somewhat benefited, but still in feebleness, and under the pressure of domestic affliction. He has resumed his labours on the Bulgarian Scriptures. The Armenian Scriptures, to which he contributed so valuable a portion of his strength, and such affluence of Biblical and philological learning, like the Armeno-Turkish version of Dr. Goodell, meet a demand which carries them wherever Armenians are found in Turkey, and throughout the countries of the East.

It is sad to see the Oriental mind of all nationalities, as it breaks away from the bondage of superstition, greedily drink in the gross materialism, and more subtle pantheism, of the European schools of infidelity; but the conflict of naturalism with the claims of a supernatural revelation, being that of human corruption with God's law and the gospel, is to be fought out on the theatre of universal humanity, in all the fields of missionary aggression, no less than in the territorial domain now possessed by Christianity. The influences which rule in this great political capital and commercial emporium, make the progress of evangelical religion, in its outward form and saving power, to be slow. The growth of the Armenian Protestant congregations has been small for several years; but the leaven of divine truth is working in the whole Armenian church. A body of men, who are called "The Enlightened," in distinction from the maintainers of the old state of things, who are called and call them-

selves, "The Darkened," has effected much for popular freedom in their civil affairs, by the adoption of a regular constitution, and the establishing of a council of laymen, as a check on the administration of the Patriarch. The pictures which were the object of an idolatrous worship, have been largely removed from the churches. Much advance has been made, and more is in prospect, in the matter of education. A great improvement in the style of preaching in the churches has been attested to me by trustworthy persons; and there is but little controverting of the truths that we proclaim. We cannot doubt the reality of success already obtained here, and our hope is confident in regard to spiritual triumphs yet to be won.

I need not detail the cheering intelligence which reaches you through other channels, of a present and visible work of divine power going forward, especially among the Armenians in distant and large portions of the empire. In Syria, in Cilicia and Mesopotamia, and Cappadocia, and among the mountains and on the plains of Armenia, the Word of the Lord has free course and is glorified. Nowhere can it be permanently bound. May your Society "expect great things," and "attempt great things," in co-operation with your brethren who preach the Word; for assuredly neither you nor we shall be disappointed in so doing.

Yours, with sincere respect and fraternal accord,
Geo. W. Wood.

Northern India.

EXTRACTS FROM THE JOURNAL OF THE COLPORTEUR CORNELIUS.

April 21, 1863.—Tuesday morning reached Balia. In the evening visited the Bazar, read the 5th chap. of St. Matthew, and exhorted from it. About 150 hearers. One man (Imán Khon, inhabitant of Barrái). raised a dispute as to how Yisú Masih was the Son of God. I quoted to him St. Luke i. 35, and Matt. i. 21, &c. Distributed five Gospels and some tracts. I gave one man, and to his school-boys, six Gospels and nine tracts to read in the school. To another one Gospel.

April 22.—Early in the morning I saw a Brahmin seated on a chatái, seemingly under a deep meditation. I made a salám to him, and asked him if he would have something to read; he said that he did not know anything about reading. On close conversation he said that he could read a little in the Rámáyan. Then I reminded him of the lie he had told, and told him that God hates all liars and butparasts (idolaters). I begged of him to take a book to read, that he might know how to serve the true God, Jesus Christ, the Saviour of the world. He said, "I do not want any of your books." On my way to Kaimúáh visited two small villages; the first one, called at the granary; as the conversation came on about charity, I spoke upon "faith, hope, and charity," and found one man could read Hindí; gave him one tract. At the second village all were out at work. So I proceeded on to Kaimúáh. In the evening went to the Bazar. One pandit came to me with a note which Rev. J. A. Cawdell had given him, certifying that he was an anxious inquirer; also had with him Gospels and tracts. He sat up with me until a late hour talking. He said that he would spend a year in reading our books. I asked him to pray to God in the name of Jesus, and He will, by the aid of his Holy Spirit, teach the truth as it is written.

April 25.—On my way to Badaon I met a lonely man travelling on the same way. On asking, he said that he was a Hindú pádré (pandit Kalliyan), and now on his way home to see his people. I said, "We are both travellers, let us talk something about the heavenly country. How do you hope to get there?" "I go and bathe in Gangá, and she washes all my sins away. Even if a dead child or man is put into Gangá, she is able to restore to life again. She is able to save me." I said, "I would not risk my life in Gangá for the crocodiles and fishes to feed upon me. Gangá-Jamná are no better than any other rivers in the world. River water is good to drink and to wash, but it has not the power to wash one's heart to remove sin." I gave him one Gospel and one tract. He promised to call at the mission house at Badaon.

April 29.—This morning I went with Rev. Mr. Scott and brother Yakúb to the opium people's camping ground. I read a portion of Matt. xxiv. 44, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." There were some seriously affected, especially one man, who stood up with folded hands; the spirit of inquiry was moving amongst the people. Many anxious inquiries have been made by the people here. Distributed two Gospels. There was one company of six men in the camp who were much given to reading, and asking different questions on religion, and the meanings of different words in the Gospel, as they were reading St. John's Gospel.

May 1.—This morning brother Yakúb and I went to the camping ground. Read 1 Peter i., and spoke some from the 16th verse, "Be ye holy; for I am holy." Small number, but attentive listeners.

May 3.—This morning I went alone; they did not wish to hear me, calling me by ill names; told me to leave the place, or they would stretch me on the ground. All my begging and reasoning did not avail anything. As I started, the company of six men, who were friendly disposed towards me, called me and said not to mind them, they are a bad set, and asked me to sit down and read. They handed me St. John's Gospel; I read some. Being Sabbath morning, I started to be in time for church; they asked me to come again.

May 7.—This morning visited Nagrá village with brother Yakúb; found a pandit; talked with him; he owned that Hindúism is false, but what he did was "pet-ke, waste" (temporal support); he promised to come to the mission house.

May 11.—This morning I walked through the city; spoke with one man, and gave him one tract; spent this afternoon with a family in relating our experience, reading the Scriptures and praying. There was one man (Baboji) living with this family, who had been forty years in the woods, on the banks of Gangá, in a cage, doing penance, but now, by the grace of God, he is won to Christ through the instrumentality of Mr. Peters.

May 14.—This morning I walked through the city, having met with no success. This evening I accompanied Rev. Mr. Scott to the Chank Bazar; read St. John iv., and spoke a little from 42d verse. One man asked how long since Jesus Christ came into the world. I answered, 1863 years; distributed eleven books, and went little further; read 1 Peter iv., and exhorted some. One pandit questioned about eternal life; I quoted John iii. 16, "That whosoever believeth in him should not per-

ish, but have everlasting life." Then I told him that there was no such a thing as 84 Birth, and 33 Kar-ror (333 million) of gods; but one true God, one Saviour, and one way to heaven. When we got through he followed us nearly up to the mission house, and confessed that the Christian religion is the true one, and in course of time it will prevail all over the world.

May 18.—This morning visited two villages, Nabádá and Kherá; nothing done here worth writing. In the evening five men came to see me, whom I had met in Shekupúr; gave them one Urdú Testament and three books; city people came; gave them twelve Gospels.

May 22.—Visited mission school in the Bazár; by Mr. Scott's permission, catechised the boys; came back to the tent; conversed with two men, and gave them four books. In the evening, accompanied Rev. Mr. Scott and Brother Yakúb to the Chank Bazár; read and gave out four Gospels.

June 2.—Talked with one Hindú Fakír, who had been on a long pilgrimage; read to him St. John i., and talked with him. On questioning, he said, what he did was "pet-ke, waste," but promised to give up all and become a Christian.

June 3.—This morning visited Kakrálá Bazár; read St. Mark i., and exhorted on "The kingdom of God is at hand." As usual, Mussulmans raised a dispute about the Trinity. Having proved it, I distributed two Gospels and some books; gave to Kundan Sáll Jamedar one Testament in Urdú.

June 9.—Started from Badáon and reached Kumhargawn about 11 A. M. In the evening went to the Bazár; read portion of St. John xiv., and exhorted from the sixth verse, "I am the way, the truth, and the life," to about 200 attentive listeners. Two Bráhmíns were greatly incensed, and said, that "Gangá" was quite sufficient to wash their sins, and lead them to God for eternal rest. I quoted to them St. John i., 1-3, and pointed out to them the Creator of all things, and explained the folly of worshipping "Gangá," idols, animals, birds, trees, and believing in the false "Autárs," &c. Distributed six Gospels.

One Hazári Sáll, of police at Saiswán, who was here on leave, having listened attentively, at night, came alone, like Nicodemus; had a long conversation. He said he was a Káyét by caste, and had always worshipped Gangá, and idols, "but now I believe that the Christian religion is the true one;" and wished to know how Christians worshipped God to be saved. I preached to him repentance, new birth, and faith in Christ. He assented to everything, and promised to read our books; gave him one Gospel of Luke and Acts. He promised to write to me from Saiswán.

June 10.—Came to Vuzeergan; distributed five Gospels and one Urdú Testament to Mahamad Abdullá, government school teacher.

Whole number of volumes distributed, 619, including six Urdú Testaments.

Mexico.

A LETTER FROM OUR AGENT.

MONTEREY, MEXICO, Sept. 22, 1863.

MY DEAR SIR:—Allow me to trespass on your valuable time with a brief account of what I have been trying to do since my last to you of August 24. Besides visiting and talking, I have been planning with Mr. Starr a Mexican missionary society among

ourselves, for the purpose of giving greater efficiency to our missionary efforts by systematizing our labours, as well as to form a nucleus around which more may collect, and impart more life and energy. I purpose to have our excellent friend, Mr. S——, president; and Dr. P——, secretary; Mr. J——, Mr. W——, missionaries; and Mr. S—— and myself assistants, to labour as opportunity offers. I intend to divide the city into four districts, and to hold meetings in each as often as practicable, and to call in all the native help we can. Mr. J—— is a member of the Church of Scotland, and what is infinitely better, a living acting member of the Church of Christ. Mr. W—— is, I believe, already known to you. He it is who I got to translate "The Lost Path" and "The Village in the Mountains;" and he is now engaged in translating "Come to Jesus." In my last I mentioned holding a meeting of exclusively Mexicans, every Lord's day, and said we had nine or ten; yesterday I had thirteen, and at the same time I had my meeting, Mr. J—— had another at my house, where were three Mexicans, two of whom I hope will be remembered in the future Protestant churches in and around Monterey. You will perhaps wonder why I divided so small a number into two meetings. I will explain: expecting the three at my house, I had arranged with Brother W—— to go to the meeting before me and open it, while I awaited the arrival of the others whom I had to escort to the room. But Brother W—— took suddenly ill, and I had to go myself in his stead, and left word for Brother J—— to remain to receive the Mexicans, and have meeting for them at my house, which he did. After I had concluded some remarks on the 13th chapter of Luke, chiefly on the 3d and 24th verses, one of the men requested me to expound the 8th chapter of Hebrews. But as I thought I had said as much as would be profitable, I begged to be excused, promising next Lord's day to do so. If all who had been in the habit of attending were present, there would have been sixteen or seventeen. I remarked that two of the three who were at my house would be remembered; you will naturally ask, why? One of them, Doña C——, is the lady of whom I believe I made brief mention in a former letter; a more detailed account of her may perhaps be interesting. On my first visit to Caiderette, providentially the gentleman to whose house I went was from home. I found an American resident, and from him learned that there was a widow lady in town who was a great reader of the Bible. I called on her; was received courteously, and after some conversation inquired if there were any more kindred spirits in town. She told me of one, a poor woman, a seamstress, who came to her house occasionally to read in her Bible, as she had none of her own, nor did she know where to get one, and if she did was too poor to buy it. I expressed a wish to see her. She was sent for and came directly. We talked awhile, and I soon ascertained she was an inveterate smoker. This practice, after some conversation, she promised to relinquish, and kept her word, and has been blessed in so doing; for her health, which was then bad, is now excellent, and she has been ever since an active, zealous missionary. I suppose I need hardly say I gave her a Bible, and good use she has made of it. I believe she is the first Mexican Protestant that had family prayers in her house. Her first attempt at family prayers I will try to describe. She sat reading her Bible on a raw hide, laid on the floor, while her

nephew and her niece *knelt* before her, and then she knelt too, and all united in reading a prayer from a small tract which I sent her. I told her that there was no necessity for the children (nearly grown up) to kneel during the reading, and tried to show her that she must learn to pray, and not rest in *reading* prayers. I hope I succeeded. She has pioneered the way for me to several families, in order that I might explain the Gospel to them. Her niece committed six Psalms to memory, and repeated them all for Mr. S—— and some more friends at my house, Mr. J—— having his Spanish Bible open. In the 103d Psalm, she missed but just one word, "al," and in one or two of the others she passed a word or two over, but immediately corrected herself.

Doña C—— is the woman who was, for many years, praying for some one to be sent to teach her the truth; and she told Brother J—— she believes I was the person sent. In addressing Mexicans who read the Bible, I found that exposition is far better for them than preaching. They like it infinitely better, and profit by it much more. It sometimes occurs to me that it would be much better at *all times and to all people*. One thing; it would be *more of God and less of man*. Nothing could possibly amuse you more than to sit at a Mexican meeting while the preacher is addressing the people. All on a sudden one will offer a commentary out loud, on the discourse, that would be echoed and re-echoed, and again commented on, *every one talking at the same time*, especially if the subject of discussion is one of importance. The speaker should, of course, be silent; for to address the people then would be talking to the whirlwind.

Doña C—— brought a niece of hers day before yesterday to me for a Testament, which of course I sent her yesterday, not having it before, and *this niece was my deadly enemy* on account of my religious views, but she is now to come to our meeting. A detail of C——'s labours in a few months, since last March, when she got her Bible, would fill a little book.

The other person to whom I alluded is an overseer at a lead mine, and is the person to whom I had a Bible sent, which has proved of infinite blessing to his soul, and I hope to many others. Upon this subject more in a few months, God willing.

By the means of our missionary society, our president can be put in communication with kindred societies at home and in Europe, and will be enabled, at least in a great measure, to help to guide their operations in this country, by calling their attention to the most promising fields, and showing where the calls are most pressing. There is a Mexican boy here to whom, some months ago, I gave some tracts, and seeing he was a well-inclined boy, I promised him a Testament. He came, I believe, at least every second Lord's day for it, ever since, and yesterday I was enabled to give it to him, with a solemn charge to read it and pray for light to understand it. I have hopes he will be a good boy and a useful man.

There are six or seven school-teachers to whom I believe I must give Bibles. Their wages are small, and the important position they occupy justifies a sacrifice for the general good. There are several influential individuals to whom, at a sacrifice, I must give and sell Bibles. Lately I travelled over about one hundred and ten miles to sell two Bibles to two influential men, because I knew that whatever they

said of the Bible in their neighbourhood would be law and gospel. I had, in conversation with them both, some time before, showed them several of their errors, and the value and absolute necessity to every family of the Bible. After a time *this seed will yield its harvest in a demand for Bibles and Testaments*.

Ever, in the best of bonds, most truly yours,

JAMES HICKEY.

For the Bible Society Record.

The Emperor Alexander and the Bible.

In the memoirs of Stephen Grellet, a member of the Society of Friends, who visited Russia in the year 1819, and was then very courteously received by the Emperor Alexander, the following incident is related :

Prince Galitzin gave several interesting particulars respecting the renewing of the religious impressions that of latter years have been of an abiding nature with the emperor.

When the information was received at Petersburg that the armies of Napoleon had entered Moscow, a general panic came upon the inhabitants, and they packed up their valuables to take their flight into some more secure place, for they expected the French would soon march for that city. The emperor was preparing to go with the body of troops collected there to oppose them. Prince Alexander Galitzin had at that time many men employed in repairing his palace, which he continued calmly to go on with, whilst so many others were panic-stricken. Some envious person told the emperor what he was doing, and that he must be a traitor. He went to the prince, and queried, "Galitzin, what are you doing? what means all this? every one prepares to flee, and you are building!" "Oh," said the prince, "I am here in as sure a place of safety as any I could flee to; the Lord is my defence, in Him I trust." "Whence have you such confidence?" replied the emperor, "who assures you of it?" "I feel it in my heart," answered the prince, "and it is also stated in this divinely inspired Volume," holding forth the Bible to the emperor. By some inadvertent motion of the hand the Bible fell upon the floor—open. "Well, permit me," said the prince, "to read to you in that very place in which the Bible lies open before us." It was the ninety-first Psalm; on hearing which the emperor stood for a while like a man astonished. The army, during that time, was marching out of the city. It is the usual practice on such occasions, or when the emperor is to be absent for a length of time, that the last place he leaves is their great church. He repaired thither. The portion of Scripture read on the occasion was again the ninety-first Psalm. The emperor sent for the priest, and queried, "Who told you to make a choice of that particular passage of Scripture this day?" He replied that nobody had done it, but that he had desired in prayer that the Lord would direct him to the particular portion of the Inspired Volume he should read to encourage the emperor, and that he apprehended that psalm was the word of God to him. The emperor proceeded some distance on his way; and late in the evening he felt his mind under great seriousness, and desired that the Bible should be read to him. When the person who came in for that purpose began, he also read the *ninety-first* Psalm. The emperor interrupting him, queried, "Who told

you to read this? has Galitzin told you?" He replied that he had not seen the prince, nor had any one told him what to read; but that on being told he was sent for to read to the emperor from the Bible, he had desired that the Lord would direct him to what was most appropriate for the occasion, and accordingly he had selected this portion of Scripture. The emperor felt astonished at this, and paid the greater attention to what was read, believing that this must be the Lord's ordering. He was therefore very solemnly and tenderly impressed, and from that time he concluded, morning and evening, to read privately a chapter in the Bible. He was next day with the Princess Metchersky, at Tver. They agreed to begin the Bible together, and regularly to read it every day, so that they might both read the same portion on the same day, and be able to communicate to one another the particular impressions or reflections the reading of the day might have produced.

Bible Society Record.

NEW YORK, DECEMBER, 1863.

American Bible Society.

The stated meeting of the Managers was held at the Bible House, Astor Place, on Thursday, the 3d inst., at half past three, P.M.; Wm. B. Crosby, Esq., in the chair, assisted by James Lenox, Francis Hall, and Pelatiah Perit, Esqs.

The Rev. Dr. Spring read the eleventh chapter of Isaiah and offered prayer.

Four new auxiliaries were recognised: of which two were in Kansas, one in Missouri, and one in Ohio.

Communications were received from E. B. Bentley, Esq., secretary of Virginia Bible Society, saying that the books granted to Federal prisoners in Richmond will be faithfully distributed, and in regard to the circulation of the Scriptures in Virginia; from Rev. Levi Thorn, of North Carolina, asking 100,000 volumes for the North Carolina troops in the Confederate army, the application being recommended by Governor Vance, and other gentlemen of high character; from E. H. Porter, Esq., president of the Memphis and Shelby County Bible Societies, asking books to supply General Bragg's army; from Rev. Antonio Jose Martinez, Taos, in regard to distribution of the Scriptures in New Mexico; from Rev. R. Holden, Bahia, stating some improvement in circulating the Scriptures in Brazil; from Rev. James Hickey and Mr. M. W. Starr, Jr., of Monterey, with encouraging statements from Mexico; from Rev. I. G. Bliss, Constantinople, with a pleasing account of Bible distribution on the Nile; from Rev. E. E. Hall, Florence, as to Bible work in Italy; from Rev. Jacob Chamberlain, India, two letters giving account of a Bible tour in Hyderabad and on the Godavery river; from Andrew Muir, Esq., St. Petersburg, in regard to final revision of the Reval-Esthonian Testament, and asking permission to print

20,000 on account of this Society; from Rev. Dr. Butler, Nynce Tal, sending his financial account, returning thanks for aid from this Society, sending the journal of the colporteur, and requesting books; from Rev. H. Ballentine, Ahmednugger, in regard to Bible work in that region, and asking authority to employ a colporteur in behalf of this Society, under supervision of the missionaries, which was granted.

Grants of books were made to the Freedmen's Association, for Newbern, N. C.; to the American Seamen's Friend Society, Russian Testaments for Honolulu; to the Methodist Missionary Society, for their mission in India; 1,500 Testaments were granted for soldiers in Kentucky; 15,000 Testaments and twelve Bibles to the Christian Commission for Louisville, and 1,000 Bibles for hospitals at Nashville; books in Spanish, for Acapulco, Mexico; eight volumes for the Blind, with numerous smaller grants; 100,000 volumes were granted for Confederate troops and destitute persons in North Carolina; and 50,000 for supply of the Confederate army and others in the Southwest; and 300 Bibles for rebel prisoners at Point of Rocks, Maryland.

The entire number of volumes granted at this meeting was over 167,882.

A new Agent was appointed to Western Kentucky and one for Mexico.

The receipts for November were \$69,854 87; the issues, 96,100 volumes.

A Mistake Corrected.

Owing to some erroneous information, we inserted a notice in the Bible Society Record for September last, of the decease of our good friend, Mr. J. H. Taylor, of Middle Haddam, Conn. We have great pleasure in correcting the statement. Mr. Taylor is alive and well, and we are happy to say, still engaged in his usual course of doing good. When last heard from he was going to minister to the spiritual and physical comforts of the soldiers in the army of the Potomac.

Enlarged Number.

Owing to the unusual press of matter, we have been induced to close the present volume with an enlarged number. We have many articles of interest on hand, which we hope to lay before our readers in due time.

Rhode Island Bible Society.

The Rhode Island Bible Society is in a very prosperous condition. Its receipts during the six months beginning with November, 1862, and ending July, 1863, amounted to \$904 43; and during the same period it donated eight Bibles, 230 Testaments, 411 Psalms, 203 Proverbs, and 814 Gospels by John, at an expense of \$125. With these books eight destitute families were supplied; and 1,658 soldiers were put in possession of some part of the sacred Volume.

Summary of the Monthly Labours of the Agents of the American Bible Society.

During the month of October all the Agents of the Society (twenty-six in number) sent in their monthly statements of labour performed, from which it appears that during that month they visited 133 auxiliaries, attended 309 Bible meetings, delivered 290 Bible Society sermons and addresses, collected for the Bible cause \$12,920 87, remitted to the Bible House \$11,908 69, paid into the treasuries of auxiliaries \$900 49, obtained on subscription, which is yet to be paid, \$1,819 93, and *supplied over 400 destitute families with the Word of God.*

Reports of Agents.

MR. JONES, of IOWA, visited fifteen of our auxiliaries during the month of October. During that time he attended twenty Bible meetings, delivered thirteen Bible society sermons and addresses; collected and remitted to the Parent treasury \$781 47; and secured in the form of subscriptions, which are yet to be paid, \$142 90. His statements, though in some respects quite discouraging, lead to the conviction that the cause of the Bible in his field is slowly, but decidedly, on the advance.

MR. SLAFTER, our PROTESTANT EPISCOPAL AGENT, reports for October, having presented the claims of the American Bible Society in St. Paul's Church, Newburyport, Mass; St. Thomas' Chapel, Somerville, Mass.; Christ Church, Springfield, Mass.; and Christ Church, Bridgeport, Conn.; and having collected in behalf of the Bible cause \$116 55.

MR. ADAMS, of MINNESOTA, gives us an account of what he calls "a long and tedious, but deeply interesting tour" in behalf of the Bible cause, on the St. Croix and the Upper Mississippi rivers, where he found considerable destitution of the Scriptures prevailing; and several counties, and those too among the oldest in the State, which had become "almost depopulated and amazingly blighted," among other causes, from the fact that infidelity had, to an alarming extent, prevailed there. Several families, which had been driven from their homes by the Indians, he found and supplied with the Scriptures, many of which received them with gratitude and gladness. Many soldiers, leaving for the seat of war, he had also supplied with the blessing of God's Word; and in view of his month's labours, he says: "Altogether I think I can report that our Cause is progressing in this State. The plans and aims of the American Bible Society are continually becoming better understood by the people, and as a consequence, they are becoming more highly appreciated by them." In the course of the month Mr. A. visited nine auxiliaries; attended nine Bible meetings, and delivered the same number of Bible society sermons and addresses.

MR. RICHARDSON, of CENTRAL NEW YORK, attended the annual meetings of the Schuyler and Madison County auxiliaries. Both of these were

excellent meetings. That in Madison County was especially gratifying and encouraging, both on account of the numbers in attendance, and the manifest heartiness of the expressions of deep sympathy with the objects of the Society. The work of exploration and supply in the territory of the North Seneca Bible Society has been completed. Rev. O. A. Cooper, who has been long and successfully engaged in similar labours, was employed by the society as its distributing agent, and in less than two months and a half he visited 3,338 families. Of 2,914 of these, which were Protestant, 105 were found destitute of the Scriptures, and of this number ninety-seven were supplied. Ten Roman Catholic families gratefully accepted the Scriptures; but most of the destitute of this class refused the Bible when it was offered to them. A regiment of soldiers, which left Geneva for the seat of war last month, was supplied with Testaments by the Geneva Bible Society. Some of them had been previously furnished by their friends, but eight hundred and ninety-six of them received the sacred gift with gratitude from the society. Several of these gave evidence, before leaving, of their having become the soldiers of the cross.

MR. ARMSTRONG, of NORTHERN INDIANA, after stating that in the prosecution of his agency he had travelled 1,007 miles, visited eight auxiliaries, attended twenty-four Bible meetings, and delivered nine Bible sermons and addresses, he adds: "It is a little encouraging to note that the collections of the last month in my field are somewhat larger than those of any month of the present Bible year; and that the collections of the past seven months of this year are considerably in excess of those of the corresponding months of the year before; the collections for the year previous being \$1,648 41, those for the last year being \$2,968; the excess being \$1,320 02."

MR. LORD, of ILLINOIS, writes: "The past month has been spent by me in the counties of Jersey, Macoupin, Kankakee, Champaign, Vermillion, Douglas, Cook, Kane, La Salle, and Bureau. I have visited and addressed one ecclesiastical body; engaged two new county agents; advised with six old ones; had interviews with the officers of several of the auxiliaries; addressed several congregations; and performed about the usual amount of labour with the pen. My receipts during the month amounted to \$2,191 25; and the entire amount remitted by me to the Parent Society was \$4,474 14. During the month, about the usual number of auxiliaries held their annual meetings, most of them giving cheering reports of labours and results in behalf of this blessed object."

Reports of Auxiliaries.

DE KALB COUNTY BIBLE SOCIETY, IND., held its last annual meeting in Auburn, on the 22d of October. After the transaction of the usual business, the society was addressed by our Agent for Northern Indiana. One hundred and twenty families were visited during the year by distributors appoint-

ed by the society, and those which were destitute were supplied with the Scriptures. There are now in the depository Bibles and Testaments to the value of \$251 03. Officers: Rev. E. Wright, president; Dr. A. Laramore, secretary; J. W. Case, treasurer.

LA GRANGE COUNTY BIBLE SOCIETY, IND., held its interesting anniversary services at La Grange, on the 25th of October. "The meeting was well attended," the secretary writes us, "several addresses were delivered, and a gratifying interest was exhibited in the Bible cause, giving hope of better things in the future." The receipts of the society for the year amounted to \$200 87, and there are now in the depository books valued at \$104 26. Officers: Rev. J. Mann, president; Wm. B. Bingham, secretary; Rev. J. W. Welch, treasurer.

HIGHLAND COUNTY BIBLE SOCIETY, OHIO, celebrated its forty-first anniversary in Hillsboro', on the 25th of October. The receipts of the society for the year amounted to \$162 70. There are within its field twenty-four Protestant churches which co-operate with it. One hundred and eighteen soldiers were supplied by it with copies of the New Testament. The society explored and supplied its field last in the years 1856 and 1857. Officers: Rev. S. Steele, D.D., president; Joseph J. Woodrow, secretary; Samuel E. Hibbern, treasurer.

BROWN COUNTY BIBLE SOCIETY, OHIO, held its fortieth annual meeting at Ripley, on the 8th of October. The society's receipts for the year amounted to \$140 48. There are fifteen Protestant churches within its field co-operating with it. It canvassed and supplied its field with the Scriptures last in the year 1859. Officers: Rev. E. Grand, president; A. Beasley, secretary; James Gilliland, treasurer.

GREENFIELD AND VICINITY BIBLE SOCIETY, OHIO, held its annual meeting on the 28th of September. The secretary writes us: "Notwithstanding the excitement incident to the war which is now in progress in our land, the society has put into circulation seventy-eight copies of the Word of God, and collected \$102 08 for the furtherance of this blessed Cause. Of this amount, \$60 were ordered to be sent to the Parent treasury as a donation." Officers: Rev. M. Kauffman, president; Rev. A. Ritchie, secretary; J. C. Norton, treasurer.

CLINTON COUNTY BIBLE SOCIETY, IOWA, held its sixth anniversary at De Witt, on the 22d of October, when the annual sermon was preached by Rev. Geo. F. Magoun, on the "Cost and Worth of the Bible," and an address was delivered by Rev. D. E. Jones, our Agent for Iowa. The receipts of the society for the year amounted to \$369 20. The sales at the depository have been quite large, and the society generally is in a very prosperous condition. This society has done nobly hitherto towards the supply of the soldiers with the Scriptures, and the last report presented by the managers closes with these words: "No man who goes forth to the field, periling his life for the glorious cause of union and lib-

erty, should go without a copy of the Word of God in his possession." Officers: W. W. Sanborn, Esq., president; Rev. A. H. Starkweather, secretary; W. F. Coan, Esq., treasurer.

HARRISON COUNTY BIBLE SOCIETY, IOWA, held its annual meeting in Magnolia, on the 11th of August. The society has for two or three years been labouring under very serious disadvantages, growing out of the distracted condition of the country. The secretary writes us: "The state of our public affairs is such as very greatly to hinder the progress of the Bible cause in this county. We are, as you know, on the boundaries of civilization, with Indians in our front, and Mormons and Southern sympathizers among us. Not three miles from this place, Mormons are preaching that the people have no need of the Bible, and that the Mormon scriptures are all that they want. Their children are not allowed to attend *our* Sabbath schools, and they will not sustain any of their own. I trust, however, that we shall be able to do something, ere long, that shall be worthy of this noble object." Officers: S. E. Hillis, Esq., president; Rev. H. D. King, secretary; G. J. Waterman, treasurer.

FREMONT COUNTY BIBLE SOCIETY, IOWA, held an interesting anniversary service in Tabor, on the 5th of July. During the past year the society visited, through its distributing agent, 438 families, and found seventy-three of them destitute of the Scriptures, of which seventy-two gratefully accepted the gift when it was brought to their dwellings. The sales of the year amounted to 238 Bibles and Testaments, and the society now has in its depository books valued at \$91 65. Officers: George B. Gaston, president; Rev. John Todd, secretary; Reed Armstrong, Sr., treasurer.

HUDSON COUNTY BIBLE SOCIETY, N. J., held its annual meeting in Hoboken, on the 5th of November. Addresses were delivered on the occasion by Rev. Drs. Sheldon and Imbrie, of New Jersey, and Rev. S. L. Tuttle, of the Bible House, New York. "The contributions to the Bible cause in this county, during the past year, amounted to \$1,078 87." The society is now engaged in supplying its field with the Scriptures, and its depository contains Bibles and Testaments to the value of \$536 42. The annual report, which was read by Rev. Mr. Verrinder, the secretary of the society, was one of very great interest. Officers: Rev. William H. Babbitt, president; Rev. William Verrinder, secretary; M. C. Morgan, Esq., treasurer.

FEMALE UNION BIBLE SOCIETY OF POUGHKEEPSIE, N. Y., celebrated its twenty-third anniversary in the First Reformed Dutch Church, on the 27th of September. The receipts of the society for the past year amounted to \$370 95, all of which has been paid over to the American Bible Society. The society has enlarged its sphere of labour, recently, by combining with it a Bible-reading department. Its field is divided into seventy districts, each district

being placed in the care of one distributor; and during the last year, 4,477 families were visited by these distributors, and 209 of their reports were handed in and read at the monthly meetings of the society. The society is in a very thriving condition, and is doing a great and good work. Officers: Mrs. T. Gregory, president; Mrs. G. W. Sterling, secretary; Mrs. W. S. Morgan, treasurer.

MIAMI COUNTY BIBLE SOCIETY, IND., held its anniversary on Sabbath evening, November 8. "The meeting," writes the secretary, "was well attended, and a renewed interest was awakened in the Bible cause." The receipts of the society for the year amounted to \$233 69, and there are Bibles and Testaments in its depository to the value of \$306 14. Officers: M. Haynes, president; Wm. Constant, secretary; John Passmore, treasurer.

TOMPKINS COUNTY BIBLE SOCIETY, N. Y., held its annual meeting in Ithaca, on the 10th of November. The secretary, Rev. D. Torrey, writes us: "The amount of collections in the county during the year was \$567 49. The amount of our society's credit on the books of the Parent Institution we understand to be \$578 19, and the society voted to give the whole of this to the American Bible Society. At the evening meeting excellent and effective addresses were made by your Agent, Rev. Mr. Richardson, and others." Officers: Hon. Herman Camp, president; Rev. D. Torrey, secretary; Geo. M'Chain, treasurer.

CEDAR COUNTY BIBLE SOCIETY, IOWA, held its annual meeting at Tipton, on the 20th of October. "The secretary submitted the annual report, showing that since the last annual meeting a thorough exploration of the county had been made; that 2,077 families had been visited, and 216 of them had been found destitute of the sacred Volume; that all those families had been supplied, either by sale or by donation; and that the total expense of the canvass, over and above the amount of donations received during its progress, was \$37, which had been paid out of the funds of the society.

"The secretary also reported that the society was now entirely out of debt, having remitted, in February last, to the American Bible Society the amount due for books purchased; and that the amount of cash on hand was \$23 19, together with a number of Bibles and Testaments in the depository valued at \$60.

"Rev. Darius E. Jones, Agent of the American Bible Society for Iowa, being present, then addressed the meeting, and was listened to with interest by all present." Officers: George Schmucker, president; William H. Tuthill, secretary; William Elliott, treasurer.

DE KALB COUNTY BIBLE SOCIETY, ILL., celebrated its anniversary in Sycamore, on the 11th of October. "The attendance," writes the secretary, "was good, and a good degree of interest was manifested. The receipts of the society amounted to \$814 07. The society has put into circulation, during the year,

Bibles and Testaments to the value of \$367 75. The number of families found destitute of the Scriptures and supplied was thirty-seven, while the whole number of families visited by our distributor was 1,708." Officers: J. C. Kellogg, Esq., president; H. H. Rowe, secretary; C. M. Brower, treasurer.

TROY FEMALE BIBLE SOCIETY, OHIO, held its sixth anniversary on the 2d of November, and "addresses earnest and appropriate were delivered by Rev. Messrs. Herr, Collett, and Smith." Says the secretary: "It was the most delightful Bible meeting that I ever attended. It was a social, Christian, Bible reunion. The presence of the ladies from the Piqua and Tippecanoe Female Bible Societies added very greatly to the interest of the occasion." The society's receipts for the year amounted to \$241 95, and the number of families visited by it, during the same period, was three hundred, of which four only were found destitute of the Scriptures and supplied. Officers: Mrs. Peck, president; Mrs. M'Cullough, secretary; Mrs. Riley, treasurer.

Illinois Conference.

The following resolutions on the Bible cause were passed by the Illinois Annual Conference of the Methodist Episcopal Church:

Resolved, 1. That we have confidence in the wisdom and faithfulness of the Officers and Managers of the American Bible Society.

2. That we believe the plan inaugurated by the Agent for Illinois, and so successfully carried out by him and his assistants, to be the best yet pursued, and that we will heartily co-operate with the Agent of the American Bible Society and its auxiliaries when they visit our field of labour.

3. That we will preach a sermon at each of our appointments that the Agents do not visit, setting forth the practical operations of the Society and its auxiliaries, and urging our members to co-operate with and sustain the societies.

4. That we will use our influence, as far as possible, to have the Bible or Testament read in the opening exercises of our public schools.

5. That we request the Agents of the American Bible Society, as far as possible, to give us receipts for the amount contributed by persons attending our ministry, so that we may report the same to our annual conferences.

Synod of Illinois.

The following is a resolution of the Synod of Illinois of the New School Presbyterian Church:

Resolved, That this Synod, having heard with much pleasure the Rev. A. Lord, Agent of the American Bible Society, do most cheerfully and earnestly recommend this important Cause to the patronage and liberal support of the churches within our bounds.

The Scriptures among the Soldiers.

Happy influence of the Bible on David's Island.

Rev. Robert Lowry, chaplain of the United States hospital on David's Island, near New York city, communicates to us the following interesting facts in relation to the spirit with which the Scriptures are

received by our soldiers at that point, and the happy influence of Bible reading upon them :

The special question is put by me to *every* man here on the day of his arrival : "Have you a Bible or Testament?" "Would you like a copy?" And I am able to say to you, that not a single case of refusal or even of indifference have I ever yet met ; the marked bearing of the men being on the other hand that of pleasure, upon receiving the precious Word. As far as my experience is concerned, those who could not read the Scriptures have been the rare exceptions—probably not more than three out of one hundred.

I have found that in perhaps seven cases out of ten the men who came to us wounded and sick had to be resupplied with the Scriptures. Loss of knapsacks, throwing away of the same under orders, constant change of position, &c., make a new supply sometimes absolutely necessary.

In my regular visitation of the pavilions, I have never seen a Bible or Testament ill-treated. They are generally under the pillow or on the table. Sometimes they are covered by their owners to preserve them ; and I am happy to state that I have never heard of an instance of wilful destruction of the Scriptures. Always the Bible is thankfully received by our men. My positive information enables me to state, that by a fair proportion of them it is read steadily, and with evident benefit to their general walk and conversation.

Instances of a total change of life have come to my knowledge during the past year ; resulting, I believe, from the accompanying blessing of God's Spirit attending the reading of his Word. Men addicted to profane swearing have been known to leave off entirely their sin. Others who have spent their time in gambling have abjured cards. Others who never attended public worship, have become regular in their attendance, and in some special cases have stood up in the familiar prayer meetings, and humbly requested the prayers of God's people. I cannot but feel, in looking over these things, that the reading of the Scriptures, possibly from curiosity, or mere want of occupation, in the first instance, has, under God, been instrumental in effecting these salutary changes.

The Scriptures among the soldiers at Fort Schuyler.

The following letter from T. T. Devan, chaplain at the U. S. Army General Hospital, Fort Schuyler, contains some statements of great interest which we give to our readers :

The work of supplying the hospital here with the Scriptures has now been completed, except in the case of seventy-one wounded men who arrived, seven or eight hours since, from Gettysburg. When I wrote for 425 Testaments, I did not know absolutely the number that I should need, but after a thorough search, I found that of the 912 men then to be looked after, there were scarcely 300 who were without the Scriptures ! This, of course, left a balance still in my hands, which I am glad to have to enable me to meet sudden emergencies. About half a dozen of the men refused to receive a copy of the Testament, because they were Romanists.

I cannot institute any comparison with other hospitals, but I know that in *this* there is a very large number of Bible readers, and that the general character of our boys is quite exemplary for order and moral behaviour.

Yesterday I buried one of the boys who was wounded at Gettysburg, and who arrived here without a hope in Christ, and entirely indifferent in relation to his eternal welfare. Some two days before he died, he announced triumphantly to the other boys in his ward, some fifty in number, that he had found a Saviour, and that he felt that his sins had all been pardoned. At the top of his voice he called out to his comrades to make religion their chief concern. He died night before last, rejoicing in Christ.

The Eagerness of the Soldiers to Obtain the Scriptures.

The following statement of the Rev. T. Romeyn Beck, chaplain of the 13th New Jersey Volunteers, will show the eagerness of our soldiers to become possessed of the Word of Life :

Not a single officer or private has, to my knowledge, refused to accept the Scriptures when they have been brought into camp. On the contrary, I know of no more affecting sight than the eagerness with which the Scriptures are welcomed in the army. As I passed along through the various camps, the men would run out from their tents, by twos and threes, and sometimes in larger squads, to get a copy. Very many came to my tent with the little Testament which I had given to them, to get me to write their names, and my own, on the fly-leaf, promising to read and value the little volume. I recollect especially the scene which I witnessed in the 107th New York volunteers. Having previously asked and secured permission from Col. Diven, of that regiment, to distribute some Testaments among his men, I carried over, one fine morning, to their camp, all the copies that I had remaining after thoroughly supplying my own regiment. I went to a group of men in one of the company streets, and setting my basket on the ground, I asked them if they would like to have a copy of the Testament. At first they thought that the books were for sale, and asked me the price of them. I told them that the only price I asked was a promise from them to keep and to read the little volume. They all eagerly promised that they would do so ; and then I began to distribute, taking the books one by one out of my basket. I had no need to change my place to dispose of all the books that I had ; for as soon as it became known that a man was in camp giving away Testaments, the boys came running up to me from every side. I was soon surrounded by a circle three or four ranks deep, each one stretching out an eager hand, so that I scarcely knew where to turn first. Alas ! my seventy or eighty Testaments soon gave out, and I had to tell them that I had no more. Many of them turned away disappointed, while many of the fortunate ones came to me to write their names on the fly-leaf. As I was going away several asked me when I would have more, and not to forget them when I came back with more. Poor fellows ! The time and place of this distribution were opportune, and I chose them on that account. That regiment, from some hitherto unexplained cause, were losing two or three men daily from typhus fever. Their chaplain was away in Washington, sick ; and I felt, for these reasons, a peculiar tenderness for these men, and a desire to do them good. My only regret was, that I did not have five hundred copies more of the Word of Life ; for they would have been welcomed in that camp, every one of them.

Encouraging Incidents from the Army of the Cumberland.

In applying for new grants of Bibles and Testaments for the army of the Cumberland, Rev. Edward P. Smith, field agent for the United States Christian Commission, relates the following encouraging incidents :

In Louisville, last Sabbath, I found in the barracks a German orderly, who said, with a very doubtful inquiry to my question, "Would you like a *Testament*?"—"You have no *Bible*, I suppose." I said, "No, I have only the *Testament*." "I have *that*," said he; "I want a German *Bible*. I would give my next month's pay, when I get him, for a Bible in my pocket." I told him to call at Mr. Bulkley's store in the morning, and I would give him one. Early on the next morning, while I was at breakfast, there was a call for me; and it proved to be from the orderly, who had come for his Bible. I gave him his choice out of Mr. Bulkley's variety, and a happier man I have not seen for months. The orderly brought along with him a brother orderly, who used to be a preacher. He had been on duty at Lebanon in a hospital, and while there he had loaned his Bible (the only one in the hospital) till it was so worn that with his poor eyesight he could no longer read it. The convalescents, he said, *used to take turns with his Bible*, and sometimes *five or six applicants would put their names down for the next reading*. I gave this man also a Bible of his own selection.

I am not able to tell you of the thankfulness which your munificent donations call out. We are supplying this army *systematically and fully*; not *wastefully*, but to the comfort and joy of all good men, and, we hope, to the saving of many a poor sinner.

We need scarcely assure our readers that the Board of Managers of the American Bible Society have made munificent grants for this noble army, as they have been solicited.

A Touching Statement Relating to the Bible Cause and the War.

The following statement is from the pen of an officer of one of our auxiliaries in Iowa, and it can scarcely be read without deep emotion :

Enclosed you will find a draft for the amount due to the Parent Society from this auxiliary. I regret that it has been delayed so long; but our treasurer has moved away, and the other officers have been scattered by the war, so that our society has been but little more than *nominal* for the last eighteen months; and at present, the most that we are able to do is to hold together and to renew our supply of books. You can hardly imagine the depopulated state of our county in consequence of the requisitions for the war; and doubtless the coming draft will take others also. So long as our stock of books lasted, and we had funds to expend, we endeavoured to supply our soldiers, as they left us, with the Word of Life; but at present we have no encouraging prospect of being able to carry on this work much farther. I had hoped to see our county canvassed and supplied thoroughly this year; but now I scarcely anticipate that this will be done, unless God in his wisdom shall crush out this rebellion, and permit our soldiers to return once more to their homes. The farms in many parts of this county have been culti-

vated, and the crops harvested, by mothers and children. It has been no uncommon sight here for the mother to be driving "the reaper," and for two or three little girls to follow on after, binding up the grain, while their husbands and fathers have been away, fighting in defence of their country. Our attention has been much directed to the families and the widows of our volunteers, who have fallen in battle. I am aware that the blessed Bible movement ought to go side by side with the cause which I have just referred to, as the Bible alone contains true consolation for those who are left without the protection of their natural counsellors and guardians; but our want of means has prevented us from doing for them both all that we could desire. I hope, however, to be able to send you, one of these days, a more favourable report than this.

Soldiers and the Bible Cause.

Mr. Herr, of Southwestern Ohio, in the course of his monthly report, mentions the following interesting incident :

At Camp Dennison, near Cincinnati, I preached to the troops which were quartered there; and wishing to treat them with respect, and being assured that they duly appreciated the benevolence of the American Bible Society in furnishing them with the Word of God, I felt constrained to give them an opportunity to testify their gratitude by taking up a collection in behalf of the Bible cause. The hat was instantly passed around; and from the smiling faces of the brave men, it was evident that they enjoyed the privilege of doing so, and that they would honour themselves and the Cause, unprepared as they were for such a movement. The result was, that the hat was literally filled with postal currency, amounting in all to *thirty dollars*, with which they constituted one of their number a member for life of the American Bible Society. Never did a congregation contribute to this object more cheerfully; thus evincing their high appreciation of the Holy Scriptures, and their grateful emotions towards this great national Institution.

God Blessing his Word to the Dying Soldier.

The following interesting and encouraging statement respecting the happy influence of the Scriptures upon a dying soldier, is from the pen of Rev. G. M. Blodgett, chaplain U. S. A. in the United States General Hospital, Parkersburg, Va. :

Not overmuch have I seen of hospital life; and yet I have seen enough to be able to say, that *the healing leaves* which the American Bible Society is so generously scattering abroad *are its great essential*. Many here read the Word of God, if not actually yet in effect, for the first time, and become prepared thereby, under the influence of the Divine Spirit, for death and heaven. Among such readers of the Sacred Volume there is one, at least, whose readings have resulted, as we confidently believe, in the comforts of dying grace. He came here an unconverted young soldier from the battlefield, much in need of the Great Physician for the *mortal* as well as the *immortal* nature; and by "searching the Scriptures" we believe that he found Him. So dear did the Sacred Volume become to him at last, that when he could read it no more himself, and his eyes were growing dim, as he went down into the "dark

valley," almost with his last breath he called for more, *more of the Bible!* And the "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live," seemed to us a well chosen passport into his presence who will forever "honour those who honour him" in his Word.

The Soldier's Testament Carried Home after his Death.

Rev. Mr. Cone, our Agent for Maine, gives us the following interesting incident:

I met a gentleman of high standing, a physician, returning from the State capital, where he had been to get information from a returned regiment in relation to an only son, a youth of only eighteen years, who had fallen at Port Hudson. Upon inquiring he ascertained that his son had died, as he lived, a Christian, universally beloved and lamented by his comrades; and that the only thing brought back by his friends to his afflicted parents was a copy of the "Testament and Psalms" issued by your Society. The father, though heart-broken, was satisfied. His son had fallen a martyr to liberty and his country; and more than this, he had died a follower of Christ: and as the father showed me the book, which bore unmistakeable evidence of constant usage, he remarked with a smile: "*This was the constant companion of my beloved George, and this is all that comes back to me from him.*"

Happy Influence of the Reading of the Bible on a Prisoner of War.

One of the agents of the United States Christian Commission in Tennessee sends us the following interesting incident:

Last week I found a rebel prisoner of war quite sick in the hospital at Tullahoma. He was lying side by side with our own soldiers, and I should not have known, from his treatment and appearance, but that he belonged to them. When he learned that I was engaged in the Christian Commission, he pressed my hand very earnestly and said, "I am glad to see you;" and then, turning to his nurse, he said, "Nurse, has my bundle come yet?" "It will be here shortly," said the nurse; "don't you worry about it; it is all safe." "I suppose it is," replied he, "but I wish it was here." Then turning to me he said: "When they brought me here I was scattering like, and left behind me my bundle of things, and my hymn book and Testament are tied up in it. I have been looking and waiting for 'em, and it 'pears like as I was lost when they don't come. One of your Commission gentlemen brought 'em to me when I was under guard; and I have read 'em over a heap of times, and it 'pears like I was not the same sort of man now. I wouldn't have believed, last month, that I should lay in my bed and pray for H. D——. He is a very bad man, and it is because he has told false on me that your soldiers had me arrested. But I have been praying for him; and just now when you came to the door I was asking God to forgive old man D——, and bless him like He does me. You see, I've been reading that where it says, Love your enemies, and pray for them that is spiteful 'gin you. My wife has been a praying Presbyterian ever since I knew her. I want to get to see her now, more than ever. I 'lowed she'd set a heap on that Testament, and I shall take it home with me." I took the address of his family [says the writer], and, by means

of our lines of couriers, sent a letter with the glad tidings of the conversion of their husband and father direct to their own door.

The Bible Distributed among Prisoners of War.

The following communication has been received at this office from Mr. J. H. Bradley, one of the delegates of the U. S. Christian Commission, in relation to the distribution of the Scriptures among the prisoners of war confined at Fort Delaware:

There were [says Mr. B.] thirty-seven hundred prisoners of war at Fort Delaware. They belonged to many different Southern regiments, but at the fort they were consolidated into squads, and the Scriptures were distributed among them "pro rata." The Bibles were all in the English language. All the prisoners could read, with the exception of about one in eighty or a hundred. When the Scriptures were offered to the men they never, in a single instance, refused to accept them, but on the contrary evinced a very earnest desire to obtain them. There are five different hospitals at Fort Delaware, and the inmates all prized the Scriptures given them, and read them very attentively when able to do so. Up to this time I have not heard of a single instance of waste, perversion, sale, or destruction of this sacred Volume among these men. The general spirit, on the other hand, with which these volumes have been received, has been that which would naturally be evinced by those who realize their need of salvation. My associates and myself laboured among these men individually; and we trust in God's goodness that many among them have been turned to the way of life. Many of them died while in this place, and they gave us evidence of repentance, while they expressed the hope of salvation through the power of the blood of Jesus.

We found among the men some whose little Testaments and Bibles were well worn by the use they had received; and most of these had been carried so long that the leaves had become loosened. All such desired me to give them new copies, and I did so. Many were the remarks which they dropped, that they would never part with the Bibles which we gave to them; that they had long desired to obtain the Scriptures; and other expressions of this character, showing their thirst after the Word of Life.

United States Christian Commission and the American Bible Society.

A meeting of the United States Christian Commission was held in Philadelphia on the 15th of October. The attendance was large, and drawn from all parts of the country. Interesting statements were made in relation to the work which has already been done, and among them is *this*, which we give in the words of the excellent secretary of the Commission:

The figures which we must employ in order to show what has been done, are already swelling to millions. One thousand one hundred and seventy-eight delegates have been commissioned from headquarters, besides others not registered in the books of the general office. Here are over a thousand tongues telling of Jesus, and exemplifying his life in the camp and hospital and on the battlefield. The number of Bibles, Testaments, and other bound parts of Scripture granted by the American Bible Society

is \$80,768; which, with a grant of 15,000 copies from the British and Foreign Bible Society, makes a total of nearly half a million copies of the Word of God distributed through this instrumentality alone. *Think of the yield of such a planting!* The amount received and distributed in money, stores, publications, &c., has reached half a million of dollars. The number of religious newspapers distributed has been one million and a half of copies, while the tracts and hymn books and other good reading matter scattered broadcast have been in like vast proportions.

Thanks for the Bible for Freedmen.

The Board of Managers recently made a grant of Bibles and Testaments for distribution among freedmen in the vicinity of Fernandina, Florida, and the following letter of thanks is from Rev. J. Kennedy, to whose care the books were confided:

You have conferred a great favour on the poor freedmen of the South by the Bibles and Testaments sent us from the Bible House in New York. For the favours received, and for any more which are yet to come, please accept of the grateful acknowledgments of the contrabands of Fernandina, Florida.

I have a class of fifty of these people who can read in the Bible, and upwards of one hundred of them who can read in the New Testament; and I find many of the old settlers in the vicinity who are destitute of the Word of God. Your Bibles find a place in almost every house, and I could give more copies to those who are destitute, had I them to give.

An Excellent Shield.

Rev. W. Herr, our Agent for Southern Ohio, sends to us the following interesting incident:

I have now in my possession a Testament and bullet, the property of W. C. Logan, Co. C, 60th regiment O. V. I. He was in Captain Gardner's company, under Col. Trimble. These precious relics I obtained from the owner during my recent visit at Washington, Fayette County, Ohio, where he resides, having been honourably retired from the service of his country. On the 8th of June, 1862, he was in the battle of Cross Keys, Va., and like a true Christian man as he is, he carried with him into the conflict his Testament, that in the event of his falling he might have the precious Word of God to comfort him in his dying moments. In the midst of the battle a rebel bullet struck him, or rather the Testament which he had in his breast pocket, right over his heart; but owing to the book's being thoroughly saturated with water by exposure to a rain of several days' continuance, it did not penetrate so as to do him any serious injury. Such was the force of the ball, that the very form of the Testament was impressed on his bosom, and so remained for some time. The bullet pierced his blouse and several folds of his handkerchief, but its further progress was arrested by the Testament, so that his life was literally saved by the "*Word of Life*." You may be sure that he loves this "*shield of faith*" more than he ever did before; and he has only loaned it to me that I may use it in my appeals in behalf of the claims of the American Bible Society.

The Bible and the Coloured Preacher.

Upon the application of Chaplain Horace James, quite recently, the American Bible Society sent a

large Bible to North Carolina for Wm. Mosely, a coloured preacher, who was labouring among his own people in the vicinity of our army. In acknowledging the receipt of this gift, Mr. James writes to the Society as follows:

Your package of Bibles and Testaments, including one large Bible for Wm. Mosely, the coloured preacher, has been received. This last I had the pleasure of placing in the preacher's hands. He looked upon the sacred gift with delight. The print of it was large enough to suit his eyes, and he seemed to think it a great favour that he might have it for his own. I asked him to read to me a little from his new Bible, for I wanted to see how well he could manage in reading the Scriptures. He opened the book and began to turn over the leaves. I told him to read anywhere—that it made no difference to me where he began. But he wanted to find a certain place. He did not well know the location of the different books, and at length he asked me where the book of John is. He turned over to the fifteenth chapter and there read very well a few verses, stuttering a little at some of the words, but understanding most of what he read. I exhorted him to study his Bible a great deal, and told him he would learn faster than he ever did before in his life. He assured me that he "*intended to study it right smart*," and to "*put his mind to it*." I never heard him speak to a congregation, but very possibly shall do so. The Bibles and Testaments received from you I have in part distributed among those soldiers, in camp or hospital, who have solicited them, *and to coloured people who could read a little*. To this latter class I shall have occasion, I hope, to give away a great many more, in the discharge of my new duties as superintendent of blacks in the department of North Carolina. I thank you for the suggestion that I may call upon the agent of the Christian Commission for all the Bibles and Testaments that I may need.

To the above statement of Mr. James we add another, which we have recently received from Sergeant E. E. Hyde, of the "*Greenville colony of contrabands*," six miles above New Orleans, to whom the American Bible Society has sent a pulpit Bible for the use of that colony:

It is proper that I express to you a conviction that never before forced itself upon my mind. A very few, only two in my colony of seven hundred souls, are able to read, and they very imperfectly; and yet it is a surprising fact that they all, to a man or woman, know more of the way of life, and the necessity of a new heart, and of general sound doctrine, than any other knowledge whatever; indicating that the Word of God carries its light by its own power, without a written record, to thousands where we would least look for it.

Extracts from the 47th Annual Report of the A. B. S. CHAPLAINS.

Many chaplains have been furnished, on their own application, with supplies of Scriptures for the regiments, hospitals, forts, and military posts, naval stations, and ships, under their care. From some of these we have received satisfactory returns of the prosecution and results of the work. Others have made no acknowledgments. To all who have thus aided us, the Society is under obligations for their careful interest and active services.

AUXILIARY BIBLE SOCIETIES.

We have already incidentally mentioned the great service rendered by our auxiliaries, during the war, in the distribution of the Scriptures among the forces of the Union on land and sea. Specific mention will be made in the proper place, of the action of many of these invaluable societies. It will be enough here to say, that in the aggregate, since the war began, these auxiliaries have purchased over one million of volumes, of which the great mass have been given by them to the men of the army and navy of the United States.

OTHER DISTRIBUTING AGENCIES.

Private munificence has been largely drawn out by this noble distribution. Pastors, and churches, and Sabbath schools, have richly swelled the stream. God has raised up many liberal dispensers of his Word to our soldiers and sailors. Some of the Ladies' Soldiers' Aid Societies, like those in Philadelphia, St. Louis, Grand Rapids, and other places, have made a good record for themselves among the Bible distributors of the war. The American Tract Society (Boston), the Freedmen's Relief Association, the American Missionary Association, and various other organizations, both voluntary and ecclesiastical, have shared in the grants of the Society for the same great work, and have aided materially in its prosecution. Interesting reports have been received from some of these associations, which have been published in the Bible Society Record.

THE BIBLE WORK OF THE CHRISTIAN COMMISSION.

Large grants of Bibles, Testaments, and other portions of the Scriptures, have been made to the United States Christian Commission, located at Philadelphia, and to its active auxiliaries at Washington, New York, Baltimore, Boston, St. Louis, Chicago, Nashville, and elsewhere. These bodies co-operate with our auxiliary Bible societies at the localities named; but they are chiefly a *great distributing agency in the actual field of war*, on the battlefields, in the fleets of the navy, in the great hospitals of the government, and wherever their services are needed. Operating where our auxiliaries cannot act, and where no similar agency exists, aiding chaplains in their immediate work, the military and naval authorities welcome their efficient agency, and give them their full sanction. They have free transportation, or at half price, over most of the great routes of travelling, for all their stores, and for our books also. They distribute the Scriptures, with medical and other hospital stores, and religious reading, personally, through hundreds of volunteer delegates, most of whom serve without pay, and at very small travelling expenses of any kind. This Society has no such available agency for the distribution of the Word of God to hundreds of thousands of men who are daily exposed to death on the sea and the land. Besides their former distributions, the Christian Commission, acting with the Washington City Bible Society, has lately effected a thorough canvass of the great army of the Potomac, and has distributed the Scriptures to every man who was in need, and who would take a Testament. All the hospitals of that army have also been supplied by the same agencies. A similar work is progressing in the army of the Cumberland; and arrangements are made for a full supply of the departments of the Gulf, the Mississippi, and the Ohio. The destitution of the Word of

God is much greater in these armies than it was in that of the Potomac, and will require very large supplies at the earliest practicable period.

PRISONERS OF WAR.

Particular attention has been paid to the prompt and full supply of all accessible prisoners of war captured and held by the forces of the Union. This distribution has been made chiefly by our auxiliaries at the places where these prisoners were confined. At Camp Douglas, near Chicago; at Alton, Illinois; at Camp Chase, near Columbus, Ohio; at Columbus, Kentucky; at Fort Delaware, Pennsylvania; and within the lines of the various armies, the work has been well done. The destitution of the Scriptures among these prisoners has been very great. Of those taken at Antietam and South Mountain, only about one in twenty had a copy of the New Testament, or any part of the Bible. Hundreds of those who did possess them had taken their copies from the knapsacks and pockets of retreating, defeated, wounded, or dead, Union soldiers. Many of these Testaments contained the presentation label of the New York and other Bible Societies pasted on the inside of the cover. The distributors have been respectfully and cordially welcomed, and the Testaments have been received with thanks, sometimes with tears and benedictions. A very few have refused them; but these exceptions were either those who could not read, or who were bitter in their remarks and feelings toward our government. On the other hand, men who would receive no other religious reading, gladly took the Word of God. Tens of thousands of these soldiers have been released, and have carried with them to the South these pure tokens of the Christian kindness of those against whom they were fighting as political foes. Our correspondence on this subject has been full of interest. The work will be prosecuted with all diligence, when opportunities occur.

Bible Tour in India.

The following account of the commencement of a tour in a portion of India, with a view to the further distribution of the Scriptures, is from the pen of Rev. Jacob Chamberlain, of the *Arcot Mission*, and the Secretaries of the American Bible Society, and bears the date of July 17, 1863:

MY DEAR BROTHER:—You cannot tell how much I was rejoiced by the receipt of your communication of April 3, announcing the willingness of the American Bible Society to assume the expenses of the tour which I have long been wishing to take, through the dominions of the Nizam of Hyderabad, and on the Godavery river.

I have been satisfied for more than a year that the Lord had called me to go on that tour, and that He would in some way remove all the obstacles, and prepare the way for me. In this I have not been disappointed. The obstacles have been removed; and we cannot doubt that He whom we serve has done it, and that his presence and blessing will go with us.

You will wish to know of whom our party consists, and how we are to proceed with our work. We expect to be joined at Kurnool, our last halting place before entering the Nizam's dominions, by the Rev. Edward Porter, of Caddapah, with a catechist, to go over the remainder of our route with us. But at present our party, aside from myself, consists of

Souri, the catechist, who is supported by the Sabbath school of the Reformed Dutch Church of Kinderhook; Chinna Reddi, a colporteur of the Madras Bible Society; John Souri, a cousin of the person first named, a Telugan school teacher, connected with the mission; Ryal, a recent graduate of the Arcot Seminary; and John, a young Telugan Brahmin, who after his conversion became a colporteur of the American Bible Society.

We have two cartloads of books with us, in all nearly fifteen thousand, *mostly portions of the Word of God*. These books are in five languages, chiefly in the Telugan, as we expect to meet more Telugan people than all others combined. Next is Hindoosanece, of which we have some two thousand copies. Then Canarese, as part of our journey lies near the Canarese border. Of these we have about five hundred copies; and as many in Tamil, as we shall pass through several places garrisoned with Tamil troops, and I wish to be provided. And lastly, we have a few hundred English Testaments, Bibles, and tracts, so as to be ready for any English-reading nations whom we may meet with, and to be able to supply the wants of any English soldiers whom we may come across.

Another cart carries our tents and baggage; and still another carries the native helpers and a few books for immediate use while on our march, together with our personal baggage. As for myself, I travel entirely on a pony, which is called here a "country brute," and cost me only thirty-three dollars. We hope to be able, on reaching Sirvricha, on the Godavery river, to go down it by boats to the seacoast.

On the 18th of July I left my tents at Yerragoutla, and rode over to Nundial, a distance of fifteen miles. On my way I stopped at the town of Govindapalle, and preached to an audience of about eighty. The few who could read were very anxious to be supplied with books from my saddlebags. I was exceedingly pleased with the spirit which the people manifested, and with the questions which they asked. Riding on some four miles further to Dipagoutla, I met under a tree, at the junction of several streets, with a number of Brahmins just returning from their morning ablutions in the river near by. I stopped and engaged in conversation with them, and soon a crowd collected around to see what was going on, to whom I preached and gave a few books. This is a station of the London Missionary Society, and is the farthest north of any of the missionary stations among the Telugas, except on the seacoast, some two hundred miles to the east.

You speak in your letter about a system of Bible colportage in India. I do not speak authoritatively, but I am sure that I but express the mind of each member of the Arcot Mission when I say, that we will most gladly employ men as colporteurs of the American Bible Society, and superintend their operations in our own and adjacent districts, *just as fast as we can find suitable men to engage in the work*. This is one of our greatest difficulties—to find proper men, and in sufficient numbers for missionary helpers and colporteurs. There *are* such persons, however, and we will be on the watch for them, and employ them as soon as found. I would, for one, be very glad to have the oversight of four such persons, to work in the new field which I hope to take up. There is much to be done in the Lord's name in India; and I should rejoice to see the American Bible

Society one of the foremost instruments in helping forward the work of evangelizing India's teeming millions.

We hope to receive, in due time, a full account of the progress of the party, and of the success they meet with in scattering the good Seed of the kingdom.

The Bible in Portugal and Spain.

The following statement, from the last annual report of the British and Foreign Bible Society, will be read with painful interest by those who love God's Word, and regard it as the great enlightener and moral elevator of the nations of the earth:

It is with little satisfaction that the committee refer to these two European nations. Spain, now the abject vassal of the Papacy, still retains her intense aversion to the Bible and Protestantism, and will relax none of the penal restrictions which forbid the circulation of the Scriptures among her subjects. The indignant protest which has been uttered by Protestant Europe against the atrocities perpetrated by Spain in the distinguished name of religion, has had no great effect in mitigating the relentless cruelty with which the government persecutes the noble men who will brave loss of liberty rather than abjure the Bible. At the very moment when Spain is ambitiously coveting the status of a great European power, she is depriving some of her subjects of personal freedom, against whom no graver offence can be alleged than that they love and read the Scriptures, and desire to be guided by their light in all matters affecting personal salvation. For the crime of obeying God rather than man, Spain has no milder punishment than lingering incarceration. A deeper blot than this cannot stain the national honour. The spirit which actuates such a policy is but a revival of the old spirit of the Inquisition, which revelled in cruelties and horrors, the recollection of which makes the boldest heart shudder.

Your committee have taken means to ascertain whether there is any available mode of prosecuting the work of the society in Spain; but the inquiries instituted by them issued in the conviction that, for the present, operations are impracticable. Indeed, there is reason to believe that a more rigorous surveillance than ever is practised to shut out the Scriptures, and that a secret society has been formed among the most bigoted Romanists, with a view of aiding the police in detecting those who are suspected of leanings towards Protestantism. Yet, amidst all these affecting circumstances, there is spreading in Spain a spirit in favour of the Gospel—a pent-up desire which longs to break the fetters of Popery, and escape the crushing thralldom which flourishes only as it enchains men in ignorance and superstition.

The depot for Bibles is still maintained at Gibraltar, and the auxiliaries at that place adopt such plans as are attainable to promote the distribution of the Word of God.

Portugal is likewise closed against the entrance of the Bible; but a more liberal and enlightened tendency on the part of the government awakens the hope that the obnoxious laws which are now in force against Protestantism may, ere long, be rescinded, and that every man may be left free to claim his right to the Bible, and in things religious to follow the convictions of his own mind.

For the Bible Society Record.
More Light upon the Scriptures.

Observe what vivid brightness was cast upon all parts of the Old Testament, at the first appearing of the Son of God, and learn from this what will be the radiance of the Scriptures at his second advent. The true disciples, under the old covenant, were ever waiting, "searching," as St Peter says, to discover what the Spirit "which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." But, looking back to the time of Jeremiah, the Maccabees, or that of the second temple, how strange must many passages of Scripture, now sparkling before our eyes with divine lustre, have appeared to the rationalist of the ancient synagogues! How puerile in some parts, how exaggerated and inexplicable in others, how devoid of learning and utility, must have appeared to them many chapters and verses which to-day feed our faith and fill us with a sense of the majestic unity of Scripture, cause our tears to flow, and bring weary and heavy-laden sinners to the feet of Jesus. What said they to Isaiah liii., to Psalms xxii., lxix., and many others? How strange and little worthy of the Lord must have appeared much that was contained in these and in other Psalms, prophecies, and types, descriptive of Him! Yet what gospel truth has come forth from these! what unfolding of redeeming love! Let us therefore await even more glorious revelations in the day when our Master shall descend from heaven; "for," says Irenæus, "the Scriptures contain difficulties which grace even now enables us to resolve; but there are others which we leave to God, not only as respects this generation but those to come, in order that it may be *God perpetually teaching and man perpetually learning* from God the things that are of God."

THEOPNEUSTIA.

Neglected Treasure.

A traveller one day called at a cottage to ask for a draught of water. Entering, he found the parents cursing and quarrelling, the children trembling, crouched in a corner; and wherever he looked, he saw only marks of degradation and poverty. Greeting the inmates, he asked them, "Dear friends, why do you make your house like hell?"

"Ah, sir," said the man, "you don't know the life and trials of a poor man, when, do what you can, everything goes wrong."

The stranger drank the water, and then said softly (as he noticed in a dark and dusty corner a Bible), "Dear friends, I know what would help you, if you could find it. There is a treasure concealed in your house. Search for it." And so he left them.

At first the cottagers thought it a jest, but after a while, they began to reflect. When the woman went out, therefore, to gather sticks, the man began to search, and even to dig, that he might find the treasure. When the man was away, the woman did the same. Still they found nothing: increasing poverty brought only more quarrels, discontent, and strife.

One day as the woman was left alone, she was thinking upon the stranger's word, when her eye fell upon the old Bible. It had been a gift from her mother, but since her death had been long unheeded and unused.

A strange foreboding seized her mind. Could it be this the stranger meant? She took it from the

shelf, opened it, and found the verse inscribed on the titlepage, in her mother's handwriting, "The law of thy mouth is better unto me than thousands of gold and silver." It cut her to the heart. "Ah," thought she, "this is the treasure, then, we have been seeking." How her tears fell fast upon the leaves!

From that time she read the Bible every day, and prayed, and taught the children to pray; but without her husband's knowledge. One day he came home as usual, quarrelling, in a rage. Instead of meeting his angry words with angry replies, she spoke to him kindly and with gentleness. "Husband," said she, "we have sinned grievously. We have ourselves to blame for all our misery, and we must now lead a different life." He looked amazed. "What dost thou say?" was his exclamation. She brought the old Bible, and sobbing, cried, "There is the treasure. See, I have found it!"

The husband's heart was moved. She read to him of the Lord Jesus, and of his love. Next day she read, and again and again; she sat with her children around her, thoughtful and attentive. So time went on.

It was after a year that the stranger returned that way. Seeing the cottage, he remembered the circumstances of his visit, and thought he would call and see his old friends again. He did so; but he would scarcely have known the place, it was so clean, so neat, so well-ordered. He opened the door, and at first thought he was mistaken, for the inmates came to meet him so kindly, with the peace of God beaming upon their faces. "How are you, my good people?" said he. Then they knew the stranger, and for some time they could not speak. "Thanks, thanks, dear sir; we have found your treasure. Now dwells the blessing of God in our house, his peace in our hearts!" So said they, and their entire condition, and the faces of their children, declared the same more plainly.—*Friends' Review.*

For the Bible Society Record.

The Bible the only Perfect Teacher.

The utterances of pious souls, in all ages, are to me often like fountains in a thirsty land, strengthening and refreshing; yet not without an aftertaste of human frailty and inadequateness, a slight bitterness of disappointment and unsatisfied quest. Who has not felt at times that the letter killeth; that prophecies fail and tongues cease to edify; and been ready to say, with the author of the "Imitation of Christ:" "Speak, Lord, for thy servant heareth. Let not Moses nor the prophets speak to me, but speak thou rather, who art the inspirer and enlightener of all. I am weary with reading and hearing many things; let all teachers hold their peace; let all creatures keep silence; speak thou alone to me?"

WHITTIER.

Paul's Speeches and Letters.

The power of human speech is prodigious. What prodigies of force did Demosthenes, Paul, Whitfield, and other renowned orators, effect by use of speech addressed by them, as living men to living men! There is an importance attached by Christ to the living preacher, which shows that no other instrumentality can take his place. Thus the apostle, magnifying the office of the living preacher, said: "So then faith cometh by hearing, and hearing by the word of God."—Romans x. 13-17. And yet

of necessity there is a limit to this instrumentality, so far as the ability of one man to wield it goes. Perhaps no man can be named who addressed more people, face to face, than Paul, Whitfield, and the Wesleys; and yet millions of their own day never heard those men. But if, peradventure, a man can write a book, or a letter, or a hymn, or a proverb, or a sentence, which will be carried into many countries, to many firesides, and to many ears; if "Time," that much slandered destroyer of the worthless, shall gather up these grains of gold, and, as one generation goeth, and another cometh, commit the precious treasure to them; and if, as the years roll away, these divine words assert a wider sway and a deeper hold on the convictions of mankind, then the man who wrote those words has accomplished a labour which transcends in importance any other that can be named. Measured by this rule, the success of the apostle's labours transcends human imagination.—*Dr. Tuttle, of Wabash College.*

The Bible always New.

It has been the uniform testimony of all true Christians that the Bible is always new.

Other books often will not bear more than one reading. Occasionally we meet with a book repaying a second perusal. A very few may be read with interest several times. But the Bible has been read by great multitudes for many ages, and yet its riches have not been exhausted, nor the delight in perusing it at all diminished.

This high appreciation of the Bible is necessarily confined to Christians. The carnal mind sees no beauty in the Scriptures except that of a literary character. But the child of God, with his mind enlightened by the Holy Spirit, is ever drawing from the living Fountain some new and interesting truth. That passage, which, in his early experience, he thought he understood so well, and which afforded him so much refreshment and consolation, to his mind is clothed with a deeper and richer meaning at a later period. And as years pass away, and his soul becomes more and more sanctified and susceptible, the grandeur and glory of the Divine Word appear with a brighter effulgence upon his spirit.

If we take a magnet, slightly charged and pass it over pieces of metal of different sizes, it will attract to itself only the smaller pieces. If by some means the magnet becomes more highly charged, it will raise still larger pieces of metal. So the mind of the reader of the Bible, at first imbued but in a small degree with the grace of sanctification, extracts from a passage only the lesser meaning; but as he receives larger and yet larger infusions of the Heavenly Spirit into his soul, his power of apprehension is augmented to seize upon the deeper and sublimer thought.—*Boston Recorder.*

Jonah and the Psalms.

BY REV. E. E. ADAMS.

Jonah in his prayer quoted portions of the sixteenth and forty-second Psalms. They were fitted to his condition; "when the billows and the waves rolled over him, and the sea-weed was wrapped about his head."

He had committed those words of inspiration to memory, and found them full of consolation in his sorrow. One of the chief beauties of a prayer is the appropriate use of sacred phrases; of the Spirit's words; and the Psalms are suited to all moods

of the Christian soul. In their language he can pray or praise; can utter words of comfort or of condemnation; express sorrow or joy. Those divine compositions are vehicles of loftiest devotion. They have been employed by godly souls nearly three thousand years. The poor have uttered them and felt rich. The opulent have spoken them, and found true poverty of soul. The broken-hearted have breathed them in solitude, and found healing. Souls new-born have shouted them in the rapture of love. They have trembled on dying lips which felt in return the touch of God's finger softly sealing them in the silence of happy sleep. They have burst forth in the hour of victory over the enemy and over sin, and gone up as on angel-wings in the day of mighty hope. They have been sung in the temple, by the quiet hearth, in the wilderness, on the battlefield, at the coronation, and near the tomb. They have filled the cabin of the slave with prophetic voices, and made the palace tuneful when crowns pressed heavily, and sceptres were only symbols of weakness. They are heaven's chariots, bearing living and departing spirits to paradise.

David's Bible and Ours.

In the days of King David, the Bible was a scanty book; yet he loved it well, and found daily wonders in it. Genesis, with its sublime narration of how God made the worlds, with its glimpses of patriarchal piety, and dark disclosures of gigantic sin; Exodus, with its glorious marchings through that great wilderness, its thrilling memorials of Jehovah's outstretched arm, and the volume of the written law; Leviticus, through whose flickering vistas David's eye discovered the shadows of better things to come; Numbers, with its natural history of the heart of man; and Deuteronomy, with its vindication of the ways of God; Joshua and Judges, with their chapters of providence, their stirring incidents and peaceful episodes; the memoirs of Job, so fraught with spiritual experience; and the domestic annals of Ruth, which told to her grandson such a tale of Divine foreknowledge, and love, and care, all converging on himself, or rather on David's son and David's Lord. These were David's Bible; and, brethren, whatever wealth you have, remember that David desired his Bible beyond all his riches. So thankful was he for such a priceless possession, that he praised God for its righteous judgments seven times a day. But you have got an ampler Bible—a Bible with Psalms and prophets in it—the Bible with gospels and epistles. How do you love that law? How often have you found yourself clasping it to your bosom as the man of your counsel? How often have your eyes listened over a brightening page as one who had found great spoil? How often have you dwelt on its precious promises, till they evolved a sweetness which made you marvel? How many times have you praised the Lord for the clearness of its light, the sanctity of its truth, and the sureness of its immortality?—*Dr. James Hamilton.*

The Bible and the Heathen.

If we expect the principles of our religion to be incorporated into the social, political, and intellectual life of the East, we must nourish and build up these churches which we have planted, by the pure Word of God. We must make them Bible Christians in the fullest sense of the term. We must furnish them for the warfare with heathenism from the armoury of

heavenly truth. If we hope for a Christian society to take the place of the lifeless, crystallized civilization of the vast regions between the Himalaya mountains and the seas, we must give these pioneers of the cross the Bible, to become the fountain of their influence, the strength of their arm.

The motives that appeal to us are such as have force in their bearing upon all. They come to us with all the pathos of Calvary, with all the awfulness of the final judgment. As philanthropists, they meet us in all that is lovely in the peaceful retreat of the Christian family, in all those appliances of benevolence that have been generated in the breast of Christian love. As republicans, they call on us to give the nations the only basis upon which can be reared the stately proportions of a government of law.—*Dr. Anderson.*

Reverence for God's Word.

A writer in the *Wesleyan Methodist Magazine*, referring to the custom of employing the Scriptures in games and riddles to excite youthful curiosity, relates the following incident:

In our younger days we enjoyed the acquaintance of an exceedingly well-read and witty man. His power in conversation was remarkable. He loved religion and religious men; and an inquirer could hardly find a more agreeable or more profitable use of an hour than to spend it in listening to that man when he discussed freely a religious subject with an able respondent. But he indulged in one vicious practice. As men who wish to condense thought into strength, and to brighten it into vividness, often find that the best means of doing so is to embody it in Scriptural phrase, so he of whom we speak often threw a wondrous force into his pungent sayings, by pointing them with sacred words. We visited him when he was dying; and though by much junior to him, were led, out of grateful remembrance of the advantages we had derived from his friendship, to speak to him of his prospects beyond the grave. They were dark, sadly dark. Pained to the heart, we quoted the strong and plain words of the God of all grace. The answer was terrible: "I know them all; I know them all; but *I have spoiled the Bible to myself!*" And who that knows his own heart is unaware that any practice, any association of ideas which tend to abate our deep, heartfelt reverence for the Word of God, by so much impairs the power of the Scriptures, or rather builds up in the soul a grave barrier against the efficacy of that means which Almighty God has himself designed for the conversion and sanctification of our nature!

Colonel Hutchinson and the Bible.

When the noble Colonel Hutchinson, of the Parliamentary army, was enduring his last imprisonment, his wife brought down some books to entertain him in his solitude. He thanked her, and said that if he should continue as long as he lived in prison, he would read nothing there but his Bible. "During the illness which terminated his life, he used to read much in the Bible," says his heroic wife.

In another place he says (speaking of the Epistle to the Romans): "I have discovered much more of the mystery of truth in that Epistle, and when my wife returns I will make her set it down; for I will no more observe their cross humours, but when her children are here I will have her in my chamber

with me, and they shall not pluck her out of my arms; and then, in the winter nights she shall collect several observations I have made of this Epistle since I came into prison."

The continual study of the Scriptures did infinitely ravish and refine his soul, and take it off from all lower exercise, and he continued it in his sickness even to the last, desiring his brother, when he was in bed and could not read himself, to read it to him. He was one of the many who have found the gospel of Christ made clearer by darkness and more precious by affliction.

Labouring for a Treasure.

In the commencement of the reign of James II., a watchman called upon an eminent linendraper of London, with the intelligence that he had seen through a keyhole a light burning in his store the entire night. Upon this the linendraper communicated the fact to a young apprentice of the name of Newman, in whom he placed much confidence. The youth confessed that it was he who used the light, for the purpose of copying the New Testament, the printed copies of which, he apprehended from existing appearances, would soon be withdrawn from the people, and no labour would be too great to secure this boon of Heaven to himself. The young man actually copied the whole of the New Testament and the Psalms also, in this manner, although it is said that working upon them without a fire, in the intense cold, laid the foundation for incurable deafness.

He who so highly prized the Word of God, enjoyed and trusted its promises in an uncommon degree. He was said to have been a most happy Christian, and otherwise used his pen in the service of God, leaving behind him when he died, at an advanced age, some devout and profitable works, which were published for the edification of many.

VALUABLE HEBREW MSS.—The Imperial Library of St. Petersburg has just purchased the celebrated collection of Hebrew and Caraitic manuscripts formed by M. Firkovitch, a Carait himself, who is well known for his scientific zeal, and who, during thirty years in his numerous travels in Palestine, the Caucasus, and at Constantinople, had collected the memorials of Jewish antiquity wherever he could find them, at the expense of his fortune, and often at the risk of his life. (The Caraites are a Jewish sect opposed to the traditions of the Talmud.) The collection consists of forty-seven manuscript rolls of the Pentateuch, seventy-seven collections of the Old Testament, twenty-three translations in Eastern languages, 272 Caraitic and 523 Rabbinist works, 550 historical letters or documents, 722 funeral inscriptions, and 300 plans of the ancient fortresses of New Russia. It also contains 124 authentic manuscripts of the Old Testament, of which twenty-one are anterior to the ninth century. According to the opinions of M. Tischendorf, Dora, Bekker, and others, no European library possesses Hebraic manuscripts of so early a date, and consequently cannot furnish such rich materials for the complete study of the text of the Old Testament. A detailed history of the collection is in progress.—*Exchange.*

A Hindoo on the Bible.

The Bengal papers seem to be becoming most liberal in their views. *The Sajjina Rajana*, advocating the introduction of the Bible into government

schools, describes it, in remarkable language for a heathen, as "the best and the most excellent of all English books, and there is not its like in the English language. As every joint of the sugar-cane from the root to the top is full of sweetness, so every page of the Bible is fraught with the most precious instructions. A portion of that book would yield to you more sound morality than a thousand other treatises on the same subject. In short, if any person studies the English language with a view to gain wisdom, there is not another book which is more worthy of being read than the Bible."

The Soldier's Companion.

BY MRS. J. H. HANAFORD.

Co K, of my regiment, were presented each man with a Bible by the Methodist Church in Watertown, Mass. before leaving home, and though many were Catholics, yet no man refused the gift. The Massachusetts Bible Society have donated about five hundred Bibles and Testaments in addition, all of which bear the imprint of the American Bible Society. They have all been called for, and, with those given as parting gifts by wives and mothers, there can be but few in this regiment not now supplied; and I know many, very many, would on a march part with every other book, or even much clothing, sooner than leave behind their Bible. If the knapsack be too full to hold it, why then the owner would wear it in his bosom, to shield, in the day of battle, the heart its divine truths had first purified.—*Memoir of Rev. Arthur B. Fuller*, p. 192.

Leave the precious Book behind!
Message from a Father kind!
Leader of the sinner blind!
No, never!

Throw away each other book;
If on this I still may look,
I to part with them can brook.
Yes, ever!

Is my knapsack full to-day?
Can no other book make way?
Yet my Bible must not stay.
No, never!

Where I go that Volume goes,
Which has given me sweet repose;
Balm for all my spirit woes
Yes, ever!

If I fall upon the field,
Its sweet light will be revealed;
Shall I then my Bible yield?
No, never!

While I live it shall be near,
Nigh to comfort and to cheer;
While its Author I'll revere
Yes, ever!

Beverly, Mass.

Children's Department.

A Boy's Gift to send Bibles to the Heathen.

A pastor in Pennsylvania sends us this interesting note. The example of his young parishioner may induce other boys and girls to "go and do likewise."
—[EDS. B. S. RECORD.]

Enclosed please find \$3 50, the proceeds of the sale of potatoes, "to send Bibles to the heathen."

A lad in my congregation, early taught the condition and the claims of the nations who know not God, has been very anxious to send to them "the Bread of Life;" and this season he planted, and cultivated, and gathered in, a little crop of potatoes, and sent me, as the result of his earnest toil, the money enclosed, "to send Bibles to the heathen."

This is *his request*, though the facts of the history of the money I learned from others.

How blessed it would be, if such a zeal could in-

spire even one half the hundreds of thousands of children in our land who have the Bible! What a treasury you would have! what a work you could do!

A Noble Tribute.

One day a colporteur went round his district in England, and called at house after house to see if they wanted any Bibles. At one house, an elderly person came to the door. He said, "Do you want a Bible?"

"Come in, dear master, and I will show you."

She took him into a little parlour, and opening a drawer, showed him nine beautifully bound Bibles.

"There," said she, "these are my children's treasures. They are the rewards they received at the Sunday school, and in that Sunday school they got great good. People say they *think* Sunday schools are the glory of England. I am sure they are."—*Sunday School Gazette*.

The Little Bible Reader.

A little girl who frequently read her Bible, came one day, delighted, to her mother, showing her some plums that a friend had given her. The mother said, "It was very kind." "Yes," said the child, "very kind indeed; and the lady gave me more than these, but I have given some away." The mother asked to whom she had given them. The child replied, "I gave them to a girl who pushes me off the path, and makes faces at me." Upon being asked why she gave them to her, she answered, "Because I thought it would make her know that I wished to be kind to her, and she will not perhaps be unkind and rude to me again."

Song for a Blind Child.

I cannot see the sunny gleam
Which gladdens every heart but mine;
But I can feel the warming beam,
And bless the God who bade it shine!
O Lord, each murmuring thought control,
Let no repining tear-drop fall;
Pour heavenly light upon my soul,
That I may see thy love in all!

I cannot see the flowerets bloom,
All glistening with the summer showers;
But I can breathe their sweet perfume
And bless the God who made the flowers.
O Lord, each murmuring thought control,
Let no repining tear-drop fall;
Pour heavenly light upon my soul,
That I may see thy love in all!

I cannot read the pages where
Thy holy will is written, Lord;
But I can seek thy house of prayer,
And humbly listen to the Word
Which lifts my soul to that blest place
Where I at thy loved feet shall fall,
Behold my Saviour face to face,
And see and own his love in all!

The Bible for the Blind.

Dear children, the little boy in the lines above says he cannot read the Bible that tells us about the Saviour and the way to heaven. You are better off than that. You have eyes, and you can see to read the Word of God, as well as behold the beautiful flowers, and the sun in its brightness, and the faces of your father and mother, and brothers and sisters. How happy you are, and how grateful to God you ought to be. He gives you eyes to see all these delightful things, that you may be happy and wise, and good.

But should you not pity the children that cannot see? and would you not like to do something for them? How sad it is not to be able to read the Bible! But perhaps you know that there is a way in which even blind persons can read. They can read by feeling the shape of large letters that are raised up in the page (embossed we call it), instead of being coloured black. They could not see the black colour, but they can feel the embossed letter, and many in this way learn to read very readily. Now, the American Bible Society prints the whole Bible in raised letters for these poor people. But you cannot think what a big book it makes. It makes more than one book. For the whole Bible makes eight large volumes, each as big as that family Bible that you have at home. It costs a good deal of money. One Bible for the blind costs twenty dollars. Only think of that; and your Bible costs only about one dollar, and perhaps less. Some Bibles cost only thirty cents.

Now, children, can you do something to make Bibles for the blind? We think you might, and it would do a great deal of good, and may make some of the poor blind children very happy. We are often called on at the Bible House to give Bibles to the blind, because blind persons are generally poor. Well, if you like you may raise some money and send it to the Bible House, to make Bibles for the blind, and we will be glad to use it for that purpose.

We have written you these lines about it, because we love children, and because we like to help the blind, and we want you to help them. Job says he was "eyes to the blind, and feet to the lame," and children may be as eyes to the blind also if you help them to the blessed Book that "enlighteneth the eyes" H.

Societies Recognised as Auxiliary

During the month of December, 1863,
With names and Post Office addresses of Corresponding Secretaries.

Doniphan Co. B. S., Kansas, Dr. Edward H. Grant, Troy.
Bucksland Valley B. S., Ohio, Dr. James Morton, South Salem.
Callao B. S., Mo., William Hinton, Callao.
Nemaha Co. B. S., Kansas, H. G. Murch, Lincoln.

Members Deceased during the Month.

Rev. John Kennaday, D. D., Brooklyn, N. Y.
Rev. John Dempster, D. D., New Hampshire Conference.
William M. Halsted, New York.

Moneys Received

BY THE TREASURER OF THE AMERICAN BIBLE SOCIETY

During the month of November, 1863.

LIFE MEMBERS.		
Miss Nancy Beach, Kent, Ct.	\$30 00	
Rev. Alfred Elwin Philadelphia, Pa.	30 00	
Philip Powell, Findlay, Ohio (bal.)	25 00	
Sarah J. Ketchum, M'Comb, Ohio (bal.)	20 00	
G. H. Gould, Steubenville, "	25 00	
Rei Hills, Windham, N. H.	30 00	160 00
INDIVIDUAL DONATIONS.		
Miss Helen Forbes, New York (L. M.)	30 00	
D. B. Crane, "	10 00	
Miss Mary A. Wildman, Danbury, Ct. (L. M.)	30 00	
Mrs. Julia J. Wells, Galesburg, Ill.	30 00	
Rev. R. A. Hills, Jersey City, N. J.	30 00	
Rev. W. H. Moore, Berlin, Ct.	30 00	
Mrs. Mary E. Sibley, Elma, Mo.	30 00	
Hugh Maxwell, Nyack, N. Y.	10 00	
C. A. Winchester, Springfield Mass.	20 00	
A Member of the Seventh Pres. Ch., Phila., Pa.	100 00	
Mrs. R. W. Carter, Waterbury, Ct. (3 L. M.)	100 00	
Mrs. Jennette E. Everest, Peru, N. Y.	1 00	
Carried forward	\$421 00	160 00

Brought forward	\$421 00	160 00
Rev. Robert Rabus, Folly Island, S. C.	16 00	
Dr. M'Kaig, Cumberland, Md.	85 78	
John Sharp, New Phila. Ohio	2 00	
Abssalom Kaib, Springfield Ill. (L. M.)	30 00	
Miss Martha L. Newcomb, Mendon, Ill. (L. M.)	30 00	
J. A. Leggat, "	30 00	
Mrs. J. Jennette Fowler, " " "	10 00	
Daniel Coe, West Durham, N. Y.	30 00	
Parley Goddard, Worcester, Mass.	700 00	
Alexander Van Rensselaer, New York (3 L. M.)	150 00	
Miss J. G. Goodson, Bellevue, Ohio	2 00	
W. S. Barnes, Cook's Corners, "	5 00	
Mrs. Mary Davis, Findlay, "	5 00	
Mrs. Elizabeth Ballentine, "	10 00	
Mrs. J. S. Patterson, "	5 00	
Mr. Henderson, " (bal. L. M.)	15 00	
Milton Taylor, "	5 00	
Paul Sours, "	5 00	
Mrs. Jane Kerr, "	5 00	
Mrs. J. S. Henderson, "	5 00	
Jacob Feller, "	10 00	
Isaiah Favre, "	5 00	
Andrew Taylor, "	5 00	
Samuel Switzer, "	5 00	
G. W. Powell, "	5 00	
John Bergman, "	10 00	
R. H. Bennett, "	5 00	
Rev. A. W. Leader, "	5 00	
Jacob Powell, "	5 00	
Andrew Feller, "	5 00	
Andrew Powell, "	5 00	
Jesse Mezary, Mt. Blanchard, "	5 00	
I. P. Smith, "	5 00	
James Ramsey, Eagle P. O., "	5 00	
Rev. M. Buckley, "	5 00	
Mr. Dukes, Oak Ridge, " (bal. L. M.)	15 00	
Mrs. L. W. Dukes, Oak Ridge, "	10 00	
John Faris, M'Comb, "	10 00	
M. Willson, "	5 00	
D. M. Willson, "	10 00	
H. Deades, Union, "	5 00	
Daniel Powell, "	5 00	
Gideon Folk, "	10 00	
Levi Kramer, "	5 00	
Lewis Kramer, "	5 00	
Andrew Wagener, "	5 00	
Eliza A. Wagener, "	5 00	
J. G. F. Hammer, "	5 00	
Henry Miller, "	5 00	
Catharine Miller, "	5 00	
Mary A. Swarts, "	5 00	
Anna Grassley, "	5 00	
Henry Grassley, "	5 00	
G. J. Kelley, "	5 00	
G. B. Allen, Findlay, "	10 00	
J. Moorhead, "	5 00	
Isaac Berner, Benton Ridge, "	5 00	
Peter Foltz, "	5 00	
A. W. Prentiss, Monroeville, "	10 00	
Miss Elmira Rash, Bellevue, "	10 00	
George Ford, "	5 00	
Samuel Bemiss, "	10 00	
Martha Young, "	10 00	
Col. G. Loomis, U. S. A., New York	5 00	
Mrs. Lydia A. Miltower, Milton, Ill.	5 00	
John M'Tucker, Barry, "	5 00	
Mrs. Abigail Hurd, Durand, "	2 00	
M. Sherrick, Houston, "	10 00	
Wm. M'Clellan, Camppoint, "	5 00	
W. A. Strickler, Houston, "	5 00	
Mrs. Almira Kasson, Plymouth, "	5 00	
Amsi Black, Clayton, "	5 00	
Mrs. S. H. Burnet, Southampton, N. Y.	1 00	
Mrs. Rosanna Smith, Warrenton, Ohio	20 00	
Joseph Hastings, Adena, "	10 00	
Thomas Ewing, Smithfield, "	5 00	
A Friend, Ohio	20	
A Friend, Danville, Va.	5 00	
Ezra M. Hunt, Wetuchin, N. J. (L. M.)	30 00	
A Life Member, Gilmanton, N. H.	10 00	
A Friend, New York	2 00	1,976 98

CONGREGATIONAL COLLECTIONS.

Bethel M. E. Ch., Staten Is., N. Y. (L. M.)	34 10
First Cong. Ch., Southport, Ct. (L. D.)	150 00
Port Leyden Ch., N. Y.	1 55
Cong. Sabbath School, Durham Centre, Ct.	2 00
Carried forward	\$187 65 2,136 98

Brought forward	\$187 65	2,136 98
Ecclesiastical Society, Hartland, Ct.	21 00	
M. E. Camp Meeting, Mill Creek, Riley Co., Ks. (bal. L. M.)	5 90	
First M. E. Ch., Long Branch, N. J.	32 26	
Second Pres. Ch., N. S., Dubuque, Iowa (L. M.)	30 00	
M. E. Ch., N. W. Wisconsin Conference, Wis.	15 50	
Wisconsin M. E. Conference, Wis.	83 75	
M. E. Ch. Southern Illinois Conference	8 35	
Ref. D. Ch., Alligerville, N. Y.	85 70	
M. E. Ch., " and High Falls, N. Y.	23 37	
Ref. D. Ch., Rochester, Ulster Co., N. Y.	68 23	
M. E. Ch., Holmes' Hole, Mass.	28 79	
Indians Conference, M. E. Ch.	143 55	
Lutheran Ch., Findlay, Ohio	18 30	
Illinois Conference, M. E. Ch., Ill.	3 80	
Cong. Ch., Sherman, N. Y. (L. M.)	30 00	
Pres. Ch., Newark, Ohio	16 75	
Pres. Ch., Jewett, N. Y. (L. M.)	66 75	
M. E. Ch., Orwell, Pa.	5 00	

LEGACIES.

Seth Grosvenor, late of New York	112 50	
J. J. Lewis, late of Scottsville, N. Y.	10 00	
Jabez Goodell, late of Buffalo, N. Y.	220 00	
Col Benjamin and Mrs. Maria Talmadge, late of Litchfield, Ct.	90 58	
Robert Burnside, late of Alleghany Co., Pa.	34 00	
Rev. Asa Kent, late of New Bedford, Mass. (L. M.)	30 00	
Benjamin J. Blyth, late of Indianapolis, Ind.	250 00	
Hon. Thomas S. Williams, late of Hartford, Ct.	1,600 00	
Anson G. Phelps, late of New York	28,200 00	
Wm. J. Thompson, late of Clermont Co., Ohio.	100 00	
Jeanina Relyea, late of Crawford, Orange Co., N. Y.	50 00	
Silvanus Ferris, late of Galesburgh, Ill.	1,600 00	
Newton F. Hays, late of Gloversville, N. Y.	25 00	

FOR SOLDIERS.

"Mara," New Haven, Ct.	5 00	
Henry Hastings, Gilbertsville, N. Y.	2 00	
Union Sabbath School, Dunsmore, N. Y.	8 00	
Christ Ch., Allentown, N. J.	17 00	

FOR ARMY AND NAVY.

Columbus and Franklin Co. B. S., Sabbath School First Pres. Ch., Columbus, Ohio	50 00	
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FOR FREEDMEN OF THE SOUTH.

A Friend, New York	1 00	
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FOR HEATHEN.

A Young Friend, Parkersburg, Pa.	3 50	
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RETURN FOR BOOKS DONATED.

Rev. Mr. Voskamp, Antwerp, Europe	25 20	
U. S. Christian Commission, Philadelphia, Pa.	257 55	

DONATIONS BY SOCIETIES NOT AUXILIARY

Bible Committee, Hardwick, Mass.	19 65	
" " Duke's Co., (2 L. M.)	60 00	
Benev. Society, First Cong. Ch., Hadley, Mass.	45 40	
" " Edwards Ch., Northampton, "	59 43	

REMITTANCES FROM AUXILIARIES.

	Bibles.	Donations.
Allegany Co. B. S., N. Y. (L. M.)	49 21	30 00
Allen Co. B. S., Ohio	61 25	
Ashland Co. B. S., Ohio	90 00	
Ashtabula Co. B. S., Ohio	75 50	
Auburn Female B. S., N. Y.	8 65	5 00
Auglaize Co. B. S., Ohio	15 00	
Bellevue Female B. S., Ohio (2 L. M.)	89 59	60 00
Bergen Co. B. S., N. J.		318 45
Berrien Co. B. S., Mich.	15 30	
Blackhawk Co. B. S., Iowa	32 50	
Boyd Co. B. S., Ky.	63 85	
Broome Co. B. S., N. Y.	118 00	
Brown Co. B. S., Ohio (5 L. M.)	167 85	105 00
Buffalo City B. S., N. Y. (4 L. M.)	7 00	120 00
Bureau Co. B. S., Ill. (6 L. M.)		195 50
Butler Co. B. S., Iowa	6 13	
Butler Co. B. S., Ohio	40 37	
Caledonia B. S., N. Y. (bal. L. D.)		137 94
Caledonia Female B. S., N. Y.		63 20
California B. S.	449 50	
Callao B. S., Mo.	36 00	
Carroll Co. B. S., Ohio	120 00	

Carried forward.....\$1,445 70 1,045 09 34,951 44

Brought forward	\$1,445 70	1,045 09	34,951 44
Cattaraugus Co. B. S., N. Y. (L. M.)	5 05	30 00	
Cedar Rapids B. S., Iowa	140 28		
Champaigne Co. B. S., Ill. (4 L. M.)	148 00	158 00	
Chenango Co. B. S., N. Y.	56 00		
Chicago B. S., Ill. (L. D. & L. M.)	523 15	180 00	
Cincinnati Young Men's B. S., Ohio	350 00		
Clark Co. B. S., Ind.	104 35		
Clermont Co. B. S., Ohio (L. M.)	8 00	30 00	
Cleveland and Vic. B. S., Ohio	122 40		
Clinton Co. B. S., Iowa	321 90		
Clinton Co. B. S., N. Y.	202 24	102 50	
Columbus and Franklin Co. B. S., O. (L. M.)	58 73	30 00	
Cumberland Co. B. S., Ill.	66 67	12 00	
Dane Co. B. S., Wis.	42 00		
Decatur Co. B. S., Ind.	56 05		
Defiance Co. B. S., Ohio	42 00		
De Kalb Co. B. S., Ill.		16 25	
De Kalb Co. B. S., Ind.	68 41		
Delaware Co. B. S., N. Y.	54 03		
Delaware Co. B. S., Ohio	9 00		
Detroit City B. S., Mich.	374 01		
Doniphan Co. B. S., Ks.	19 45		
Durham B. S., N. Y.		102 00	
Dutchess Co. B. S., N. Y. (L. D. & 9 L. M.)	47 15	380 55	
Elkhart and Vic. B. S., Ind.	7 00		
Elkhart Co. B. S., Ind.	10 00		
Elwood B. S., Ks.	10 50		
Erie Co. B. S., N. Y. (2 L. M.)	28 55	60 00	
Erie Co. B. S., Ohio		5 00	
Essex Co. B. S., N. J. (L. D. & L. M.)	419 12	246 64	
Fairfield Co. B. S., Ohio	188 53		
Fayette Co. B. S., Ohio	2 00		
Franklin Co. B. S., N. Y.	5 00		
Genesee Co. B. S., Mich.	9 75		
Genesee Co. B. S., N. Y. (2 L. M.)	198 43	60 00	
Grant Co. B. S., Wis.	10 00		
Greenfield and Vicinity B. S., Ohio (2 L. M.)	42 08	60 00	
Greenville and Vic. B. S., Ohio	24 50	20 00	
Grinnell Co. B. S., Iowa	7 00		
Hancock Co. B. S., Ohio	383 32		
Henry Co. B. S., Ill.	137 25	22 75	
Highland Co. B. S., Ohio (3 L. M.)	8 67	95 00	
Hillsdale Co. B. S., Mich.	25 00		
Hocking Co. B. S., Ohio	15 00		
Houghton Co. B. S., Mich.	2 50		
Howard Co. B. S., Ind.	45 00		
Hudson Co. B. S., N. J. (4 L. M.)	230 00	120 00	
Hunterdon Co. B. S., N. J. (L. M.)	267 00	30 00	
Huron Co. B. S., Ohio	224 50		
Indianapolis Female B. S., Ind.	152 67		
Iowa Co. B. S., Iowa	23 90		
Jackson Co. B. S., Iowa	29 10		
Jefferson Co. B. S., Ohio	18 00		
Jennings Co. B. S., Ind.	8 65		
Johnson Co. B. S., Ind.	60 82		
Jones Co. B. S., Iowa	105 00		
Kane Co. B. S., Ill.	117 67		
Kankakee Co. B. S., Ill.	203 83	59 00	
Kendall Co. B. S., Ill.	105 80		
Kenosha Co. B. S., Wis.	60 00		
Kent Co. B. S., Mich.	13 75		
Knox Co. B. S., Ohio	42 60		
La Grange and Oldham Co. B. S., Ky.	131 96		
La Salle Co. B. S., Ill. (2 L. M.)	175 00	137 85	
Leavenworth B. S., Ks.	100 00		
Linn Co. B. S., Mo.	55 70		
Livingston Co. B. S., Mo.	20 40		
Long Island B. S., N. Y.	56 75	522 10	
Lorain Co. B. S., Ohio	73 26		
Lucas Co. B. S., Ohio	19 50		
Lyon Co. B. S., Ks.	22 00		
Macomb Co. B. S., Mich.	54 00		
Madison Co. B. S., N. Y. (2 L. M.)	217 00	65 00	
Maquoketa B. S., Iowa	30 50		
Marion Co. B. S., Iowa	26 36		
Marshall Co. B. S., Ind.	4 80		
Marshall Co. B. S., Iowa	40 00		
Maryland B. S.	1,000 00		
Mason Co. B. S., Ill.	42 00		
Massachusetts B. S. (4 L. M.)	1,348 65	376 35	
Mattoon Co. B. S., Ill.	8 00		
M'Lean Co. B. S., Ill.	125 00	25 00	
Meigs Co. B. S., Ohio	282 20		
Mercer Co. B. S., N. J.	40 75		
Middlesex Co. B. S., N. J.	330 00		

Carried forward.....\$1,765 89 4,104 08 34,951 44

Brought forward	\$11,765 89	4,104 08	34,951 44
Minnesota B. S.	170 03		
Monmouth Co. B. S., N. J. (L. D. & 2 L. M.)	140 00	210 00	
Morgan Co. B. S., Ohio		30 00	
Mount Vernon B. S., Iowa	125 16		
New Bedford B. S., Mass.	100 00		
Newburg B. S., N. Y. (L. M.)	391 66	30 00	
New Castle and Henry Co. B. S., Ky.	37 25		
New Hampshire B. S.	200 00		
New York B. S., N. Y.	1,000 00		
New York Female B. S., N. Y.		54 93	
Noble Co. B. S., Ind.	83 86		
North Seneca B. S., N. Y.	97 43		
Oneida Co. B. S., N. Y. (3 L. M.)	150 00	90 00	
Orange Co. B. S., N. Y. (bal. L. M.)	25 99	15 35	
Orleans Co. B. S., N. Y.	25 10	30 00	
Oswego Co. B. S., N. Y.	3 25		
Passaic Co. B. S., N. J.	132 00	130 00	
Pendleton and Vic. B. S., Ind.	10 00		
Pennsylvania B. S., (L. M.)	3,000 00	30 00	
Peoria Co. B. S., Ill.	335 90	21 00	
Piqua Female B. S., Ohio	67 00		
Piscataquis Co. B. S., Me.	13 00		
Portage Co. B. S., Wis.	41 44		
Pottawatomie Co. B. S., Iowa	70 57		
Poweshiek Co. B. S., Iowa	8 80		
Putnam Co. B. S., Ill.		10 00	
Putnam Co. B. S., Ind.	55 40		
Putnam Co. B. S., N. Y. (L. M.)	3 45	30 00	
Richland Co. B. S., Ill.	303 50	44 70	
Rockland Co. B. S., N. Y.		400 00	
Salem B. S., Mass.		100 00	
Sangamon Co. B. S., Ill.	50 00		
Saratoga Co. B. S., N. Y. (L. M.)	15 25	30 00	
Schenectady Co. B. S., N. Y.	80 00		
Schoharie Co. B. S., N. Y.	59 10	8 50	
Schuyler Co. B. S., N. Y.	63 33		
Sheboygan Co. B. S., Wis.	38 20		
Stamford and Vic. B. S., Ct.	100 00		
Stark Co. B. S., Ill.	54 34	3 00	
Stark Co. East, B. S., Ohio		76 00	
Steuben Co. B. S., Ind.	84 46		
St. Joseph's Co. B. S., Ind.	16 00		
St. Joseph's Co. B. S., Mich.	110 57		
St. Lawrence Co. B. S., N. Y.		20 00	
Stockton B. S., Cal.	58 00		
Tazewell Co. B. S., Ill.	10 20		
Tompkins Co. B. S., N. Y. (L. M.)	319 07	40 00	
Troy Female B. S., Ohio (L. M.)	97 19	30 00	
Tuscarawas Co. B. S., Ohio	162 01	80 00	
Union City B. S., Randolph Co., Ind.	20 00		
Utica B. S., Mo.	14 25		
Vermillion Co. B. S., Ill.	115 10		
Vigo Co. B. S., Ind.	25 00		
Washington Co. B. S., Ohio	65 00		
Washtenaw Co. B. S., Mich.	47 23		
Waukesha Co. B. S., Wis.	29 75		
Waupaca Co. B. S., Wis.	15 00		
Waushara Co. B. S., Wis.	30 72		
Wayne Co. B. S., N. Y.	22 55		
Wellington B. S., Ohio	66 18		
Wells Co. B. S., Ind.	19 00		
Welsh B. S., Cambria, Ohio	25 00		
Westchester Co. B. S., N. Y.		259 92	
Weyawewa B. S., Wis.	16 11		
Winnebago Co. B. S., Ill.	350 00		
Wood Co. B. S., Ohio	55 45		
Wyoming Co. B. S., N. Y. (L. M.)	17 00	30 00	

\$20,608 04 5,907 48=26,515 52

REMITTANCES FROM SOCIETIES NOT AUXILIARY

Bible Committee, New Braintree, Mass	22 00
" " Fitchburg, "	68 01
" " Taunton, "	46 02
" " Dukes Co., "	9 29
" " West Tisbury, "	12 16
" " Hatfield, "	43 25
" " Mansfield, "	10 00
" " Middletown, Mo.	45 55
" " Rock Hill, "	41 50
" " Newtown, Conn.	8 00

305 78

SALES BY AGENT.

Rev L. B. Dennis, Ks.	20 05
Sundries	8,063 08
	\$69,854 87

Summary of Receipts from each State, &c., IN NOVEMBER, 1863

Maine	\$13 00
New Hampshire	240 00
Massachusetts	3,097 00
Connecticut	1,566 58
New York	43,347 51
New Jersey	2,823 22
Pennsylvania	3,726 05
Maryland	1,085 78
Virginia	5 00
South Carolina	16 00
Kentucky	133 00
Ohio	4,366 93
Indiana	1,322 48
Illinois	4,935 26
Michigan	652 41
Wisconsin	390 82
Iowa	1,007 20
Missouri	243 40
California	507 50
Minnesota	170 03
Kansas	177 90
Europe	25 20
	\$69,854 87

The payment of \$150 constitutes a Life Director of the American Bible Society; \$30, a Life Member.

CORRESPONDENCE.

Pecuniary remittances, and letters in relation to the accounts of Agents, Auxiliary and other Societies and persons, and legacies, should be addressed to MR. HENRY FISHER, Assistant Treasurer, Bible House, Astor Place, New York.

Letters relating to Travelling Agencies, to Delegations for Auxiliary Anniversaries, and inquiries as to the mode of raising funds, requests for donations of Books, inquiries as to the general policy of the Society, notice of new Auxiliaries formed, reports of those already recognised, and communications for the Record, should be directed to "Secretaries of the American Bible Society," Bible House, Astor Place, New York.

Orders for books, and letters in relation to the transmission of Reports and Records, should be addressed to MR. CALEB T. ROWE, General Agent, Bible House, Astor Place, New York.

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Papers sent in exchange for the Bible Record should be directed simply, "BIBLE SOCIETY RECORD, New York," otherwise the postage is charged as on papers sent to private persons.

All Newspapers and Periodicals through the Post Office should be addressed to the "Bible Society Record," and not to the Society or its officers.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of to be applied to the charitable uses and purposes of said Society.

The RECORD, in its present form, is sent as heretofore, three copies to each Auxiliary, one to each Branch, and one to each Life Director and Life Member, gratuitously. Other copies can then be purchased by said societies, for 12½ cents per annum, in advance. Churches or Clubs, calling for twelve copies to one address, can receive them on the same terms. Individual subscribers can receive the work at 25 cents per annum, in advance.

INDEX TO VOL. VIII.

	PAGE		PAGE
Affliction, The Bible in.....	125	Episcopal Arent, From our.....	25
Agents, Reports of.....4, 21, 37, 55, 84, 102, 117, 132, 149, 165,	183	Evangelical Lutheran Synod of Illinois, Resolutions of the.....	169
Allen County Bible Society, Indiana.....	39	Examples Worthy of Emulation.....	55
All Right.....	44	Extract from a Soldier's Letter.....	28
American Bible Society.....4, 20, 36, 52, 68, 94, 100, 116, 132, 148, 164, 182			
American Bible Society, Presidents of—			
Elias Boudinot.....	129	Fact from Antietam, A.....	41
John Jay.....	145	Facts, Interesting, from our Army at the West.....	122
Colonel Richard Varick.....	161	Freedmen, Thanks for the Bible for.....	189
Hon. John Cotton Smith.....	177	Footstool, The Bible in the.....	173
Anniversary, Forty-Seventh.....	52, 68	Forty-Seventh Annual Report A. B. S., Extracts from.....114, 139, 162,	189
Armeno-Turkish Bible.....	76	Frederick County, Maryland, Young Men's Bible Society of.....	52
Army of the Cumberland, Encouraging Incidents from the.....	187	Friend of the Bible Work, An Earnest.....	115
Army, The Bible in the.....7, 26, 39, 88, 101, 116			
A Striking Thought.....	60	Germany.....	12, 37, 91, 156, 172
Auburn Female Bible Society, N. Y.....	72	Gobat, Bishop.....	12
Auxiliaries, Reports of.....5, 22, 38, 56, 71, 85, 104, 120, 135, 152, 168, 183		Greece, The Bible in.....	83
Baptist Sunday School Board, Grant to the Southern.....	155	Happy Results of Bible Distribution among Soldiers.....	121
Battlefield, The Bible on the.....	26, 57	Heathen, The Bible and the.....	193
Beaufort, South Carolina.....	170	Hebrew MSS., Valuable.....	194
Bedell, Bishop G. T., Synopsis of an Address by.....	1	Hindoo, A, on the Bible.....	194
Berkshire County Bible Society.....	24	History of Two Shillings, The.....	89
Bible, The.....	93	Holy Scriptures, The.....	35
Bible, The, and the Sabbath School.....	29	Hospitals, Religion and the Bible in the.....	19
Bible, The, always New.....	193	Hospital, The Bible in the.....	75
Blind Girl, The, in Germany.....	39	How to Read the Bible.....	57
Blind Indian, Thanks for New Testament in Raised Letters, for a.....	123	Hudson County Bible Society, New Jersey, Annual Meeting of.....	189
Blind, The Bible for the.....	195		
Book, The Priceless.....	93	Illinois Conference.....	185
Border States, The—A Dark Picture.....	9	Illinois, Synod of.....	185
Boy's Gift, A, to send Bibles to the Heathen.....	195	Important Action of the Board of Managers.....	20
Bradish, Hon. Luther, Death of.....	132, 148	Incidents, Affecting.....	87
Brazil.....	102, 140	Incidents of the Battlefield.....	28
Brigham, Rev. John C., D. D.....	17, 33	India, Bible Tour in.....	179
British and Foreign Bible Society Anniversary.....	81	India, Northern.....	190
Buell, Mr., Letter from.....	10	Infidel and the Bible, An.....	92
Burlington County Bible Society, N. J.....	72	Ingle, John P.....	140
		Ingress of Scripture Truth, A New Door for the.....	163
Calculation, A.....	92	Inspiration of the Bible, The.....	99
Camp, The Testament in the.....	26	International Exhibition at London, The Scriptures at the.....	163
Caspian Sea, The Bible on the.....	18	Ionia County Bible Society, Michigan.....	60
Caspian Sea, The Shores of the.....	2	Islands, Sandwich.....	92
Ceylon.....	65, 97, 113	Islands, Sandwich, The Bible in the.....	42
Chaplains, Letters from.....	40	Italy.....	54, 90, 131
Chautauque County Bible Society, N. Y.....	154		
Chicago Bible Society.....	36	Jews, The Scriptures for the.....	106
Chili, South America, The Bible in.....	43	Jonah and the Psalms.....	193
China.....	115, 124		
Chinese Bible Completed.....	77	Kalamazoo County Bible Society, Michigan.....	73
Christian Commission and its Bible Work.....	53	Kankakee County Bible Society, Illinois.....	9
Christian Liberty, An Instance of.....	89		
Colonel Hutchinson and the B.....	194	Leaf from the Past, A.....	74
Coloured People, The Bible to.....	67	Letter from a Chaplain.....	28
Coloured Preacher, The Bible and the.....	139	Letter from the Chaplain of the Minnesota.....	77
Confederate Army of the Mississippi Valley, for the.....	101	Letter of Thanks for a Donation of Bibles and Testaments.....	123
Confederate Army of the Southwest, Thanks for Books Granted.....	170	Levant, Bible Work in the.....	178
Connecticut.....	170	Little Bible Reader, The.....	195
Constantinople—The Bible in the National Exhibition.....	92	Livingston County Bible Society, Ill.....	107
Cumberland, Army of the.....	137, 171		
		Madison County Bible Society, N. Y.....	9
David's Bible and Ours.....	193	Madras, India.....	125
Denmark and Norway.....	12	Man, The, Reflected in the Bible.....	141
Distributing Agent in Black Hawk County, Iowa, From a.....	73	Maryland State Bible Society.....	123
Dying Soldier, God blessing his Word to the.....	157	Massachusetts Bible Society.....	106
		Members Deceased.....14, 30, 46, 61, 75, 94, 110, 123, 142, 168, 174, 196	
Early Bible Training.....	125	Memorial, A Sacred.....	28
East Genesee Conference and the American Bible Society.....	154	Mercer County Bible Society, New Jersey.....	139
East, The Bible in the.....	50	Mexico.....	180
East Tennessee, Letter from an Old Friend in.....	108	Mistake, A, Corrected.....	182
Educating Power among the Nations, The Bible as an.....	49	Moneys Received.....14, 30, 46, 61, 75, 94, 110, 123, 142, 158, 174, 196	
Egypt, The Bible in.....	44	More Precious than Gold.....	45
Emperor Alexander, The, and the Bible.....	181		
Enlarged Number.....	182	Nashville, Tenn., A Letter of Thanks from.....	107
		Navy, Bibles in the.....	7

	PAGE		PAGE
Neglected Treasure.....	192	Samaritan Pentateuch, The.....	92
Nevada Territory, First Fruits for Christ and the Bible from	36	Saved by a Bible.....	88
New Auxiliaries.....	54	Scotland, National Bible Society of.....	92
New Bedford Bible Society, Massachusetts.....	7	Scriptures, More Light upon the.....	192
New Hampshire, From our Agent in.....	38	Scriptures, The, Mighty through God.....	172
New Testament, The.....	142	Scripture Truths.....	77
New York Bible Society.....	24, 53	Seneca County Bible Society, N. Y.....	74
New York Female Bible Society.....	71	Shield, An Excellent.....	189
Ninety-First Psalm, The.....	19	Societies Recognised.....	30, 61, 110, 126, 158, 173, 196
No Bible.....	29	Soldiers and the Bible Cause.....	187
Noble Tribute, A.....	195	Soldier's Letter, A.....	172
Oneida County Bible Society, N. Y.....	38	Soldiers, Supply of.....	7
Paul's Speeches and Letters.....	192	Soldier's Testament, The, carried home after his Death.....	188
Pennsylvania Bible Society.....	107	Soldiers, The Bible among the.....	140, 136
Perfect Teacher, The Bible the Only.....	192	Soldiers, The Eagerness of the, to Obtain the Scriptures.....	196
Peru.....	102, 124	Soldiers, The Scriptures among the.....	185
Pleasant Incident, A—Sunday Schools Co-workers.....	74	South, A Response from the.....	171
Poetry.—Acrostic.....	125	South, Bibles for the.....	59
A Record.....	126	Southern States, The American Bible Society and the.....	52
Author, The, of the Bible Lives.....	93	Stark County Bible Society, Ohio.....	139
Bible Life Preservers.....	141	Statement, A Touching, relating to the Bible Cause and the War.....	187
Bible on the Battlefield, The.....	157	Staten Island, Bible Distribution on.....	154
Blind Child, Song for a.....	195	Summary of Receipts.....	16, 32, 48, 64, 80, 96, 112, 128, 144, 160, 176, 198
Child's Prayer, The.....	157	Summary of Receipts for the Year 1863.....	64
Circulation alone Necessary.....	109	Summary of the Monthly Labours of the Agents of A. B. S.....	164, 183
Cross and Crown.....	142	Surely I Come Quickly.....	29
Fisherman, The, and his Lamp.....	13	Sussex County Bible Society, Delaware.....	138
Hon. Elias Boudinot.....	173	Teaching to Read the Bible.....	106
I Have a Bible of my Own.....	78	Testament, The, and the Soldier.....	28
I Love thy Word.....	173	Testaments, Presentation of, to the California Rangers.....	51
Jerusalem Missionary, The.....	60	Testaments, Presentation of, to the Sixth Iowa Cavalry.....	87
Katie, To.....	110	Treasure, Labouring for a.....	164
Nestorian Evangelist, The.....	44	Tuckerton and Vicinity Bible Society.....	59
Pictured Bible, The.....	13	Turkey.....	91
Queen Victoria and the Bible.....	77	Turkey, Bible Printing in.....	144
Reading Girl, The.....	61	Turkey, Colportage in.....	130
Soldier's Companion, The.....	195	Turkey, From our Agent in.....	68, 99
The Bible.....	28, 29, 94	Turkey, the Bible in.....	27, 35
The Sweetest Word.....	45	Turkey, the Gospel in.....	171
Portugal and Spain, The Bible in.....	191	Turkish Scriptures, The.....	67
Poughkeepsie Female Bible Society, N. Y.....	8	Understanding the Word.....	3
Preservation, A Remarkable.....	164	Union County Bible Society, New Jersey.....	8
Prisoners of War.....	157	United States Christian Commission and the American Bible Soc.....	188
Prisoner of War, Happy Influence of the Reading of the Bible on a.....	188	Versions, Chinese, of the Bible.....	108
Prisoners of War, The Bible Distributed among.....	188	Virginia Bible Society.....	107
Promise, The.....	60	Virginia, Western.....	10
Quick.....	60	Voice from the Army, A.....	109
Railroads, The Scriptures on.....	3	Warren, Mary, and the Bible.....	126
Read your Bible Slowly.....	42	Week of Prayer, The, and the Bible.....	41
Reverence for God's Word.....	194	Western Turkey.....	123
Rhode Island Bible Society.....	183	What the American Bible Society is Doing for our Soldiers.....	155
Richmond Military Prison, The Bible in a.....	41	Wateley, Miss, Teaching the Bible in Egypt.....	91
Russia—Gratitude for the Scriptures.....	11	Why Read the Bible.....	78
Sabbath School Bible Societies.....	147	Word and Work of God in the Army of the Potomac.....	54
Sabbath Schools, The Bible Cause in Connexion with.....	170	Young Men's Bible Society, Bangor, Maine.....	39
Sailor Boy's Bible, The.....	109	Young Men's Bible Society, Cincinnati, Ohio.....	24